

Jesus Christ in His Homeland



MME. LYDIA M. VON FINKELSTEIN MOUNTFORD

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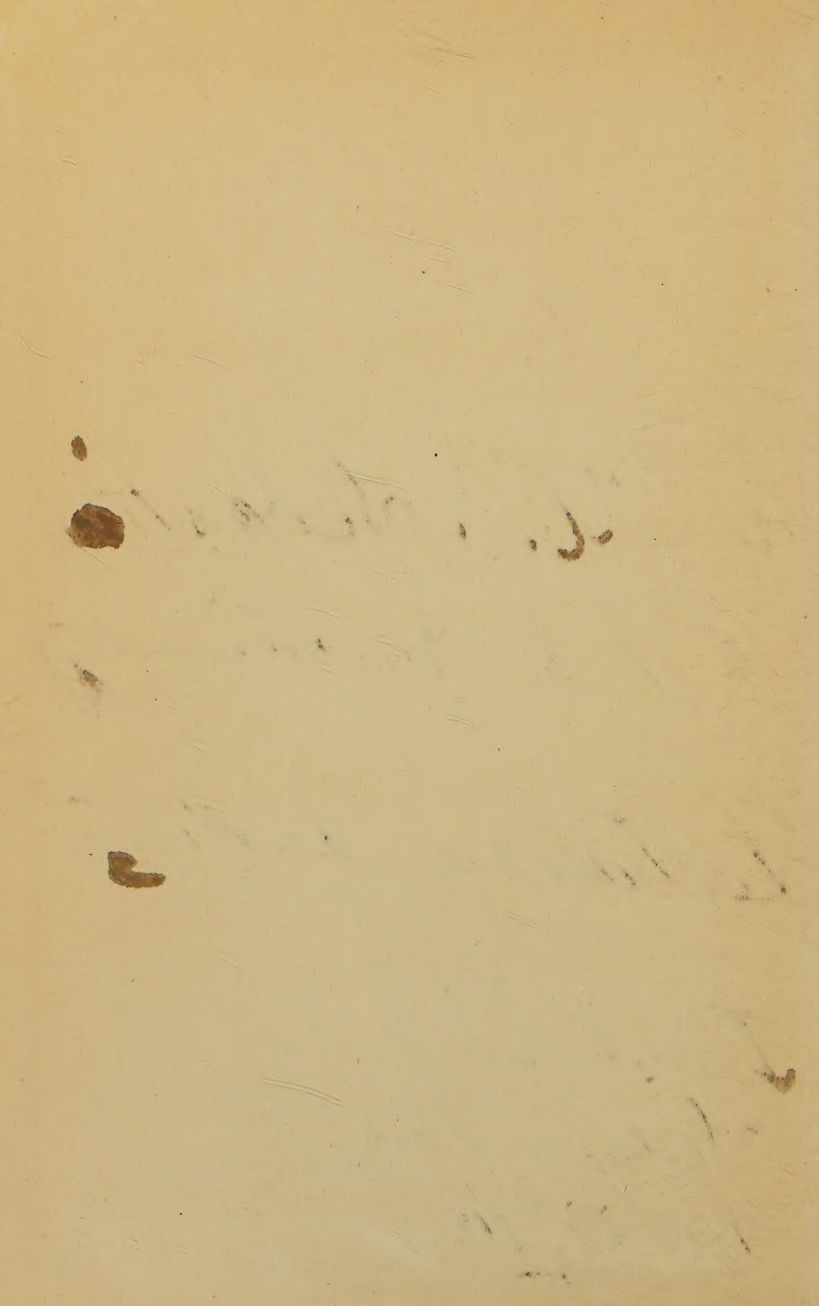


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MADAM LYDIA VON FINKELSTEIN MOUNTFORD.

Auszug aus
 He's Kerne and Service
 Lydia M. G. H. Mountford

JESUS CHRIST IN HIS HOMELAND

LECTURES BY
Mme. Lydia M. Von Finkelstein Mountford
Stenographically Reported.



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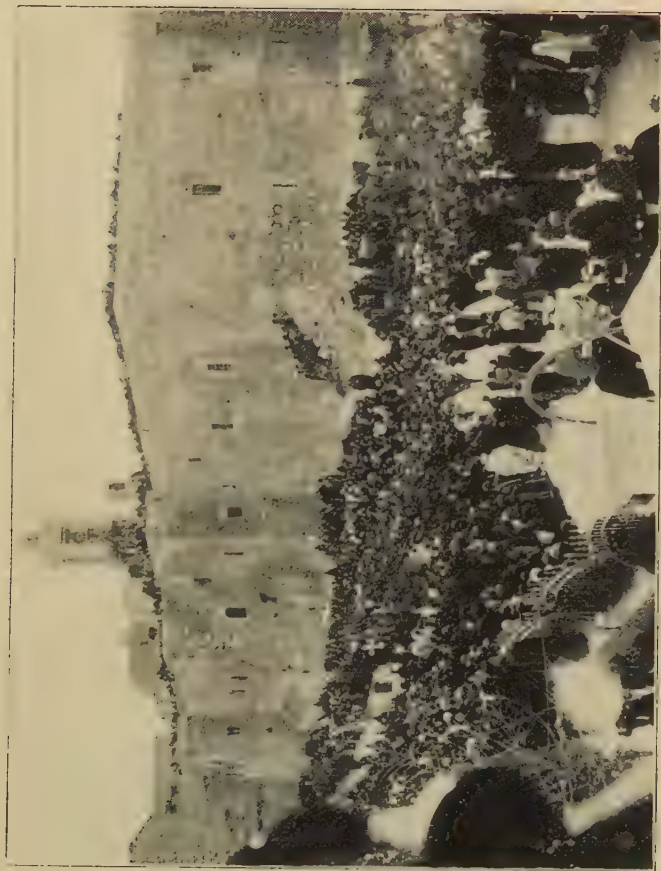
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BETHLEHEM ON CHRISTMAS MORNING.

I.

The Nativity of Christ.

THE NATIVITY OF CHRIST

Dear Christian friends, it makes no difference from what part of the world we may come, or from what nation or what tribe, there is one name that binds us all together, and that is the name of our Lord and Savior Jesus Christ. In His name to-night I greet you. Coming as I do from the same land that gave Him birth, the same mountains and hills and valleys that greeted His eyes when He was incarnated into this world greeted mine when I was born into this world. So I do not simply speak to you as one who has traveled in Palestine as a tourist or explorer, or who has lived there a few years as a missionary, but as one of the people of the country; for that is the hole of the pit out of which I was dug, and the rock out of which I was hewn. For I was born in the city of Jerusalem, brought up in the city of Jerusalem, and I know the whole country of Palestine even from Dan unto Beersheba, from this side of Jordan to the other side of Jordan, and I bring to you from Palestine, that Holy Land, a message of peace.

Any home you may enter, any person you may meet on the roadside, we do n't simply say, "Good morning, how do you do?" but we salute

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and say, "Salaam Alekom," which translated means, "Peace unto you," and the response is, "Alekom il Salaam wa Rahmet Allah," which translated means, "And unto you be peace and the mercy of God." So you find our forms of speech have not changed, but are the same as in ancient times. When our Lord came unto His disciples, the first words He said to them were, "Salaam Alekom," "Peace be unto you," and when He sent His disciples out to preach the gospel He said, "Into whatsoever house you enter, first say to them, Peace unto this house," so I say to you to-night, "Peace unto you from the Holy Land, and from Bethlehem of Judea."

We have assembled to-night to study together the life of Christ. The question of the day to-day is, Is Christ divine? Some have said that Christ is simply a principle, and that Joseph was Jesus' father, and that Jesus simply was a man working up to the highest understanding of God, and that He simply was a man of high spiritual degree. Now, we want to know as to whether this man Jesus Christ was simply a man as we are, or whether He was the Son of God. You are familiar with the theological Christ, and you are familiar with the ecclesiastical Christ; you are familiar with the Christ in art and literature; but probably you are not familiar with the traditional Christ, such as we have Him, handed down by tradition from father to son, from chieftain to tribe, from elders to community, from mother to daughter—this Christ that is spoken of

at the fireside, around the camp-fire, on the other side of Jordan. You know Paul says to us, "Stand steadfast by the traditions you have been taught, either by word or by our epistle." When we teach by an epistle, the man gives his epistle, and it is copied by two or three hundred scribes; they make hundreds of copies, and each one keeps a copy of the epistle, and that is called teaching by epistle.

And there is what is called teaching by word. And teaching by word can never be written. It is handed down in song and story; and you listen to these stories of the elders and chieftains from the beginning of creation to the present day, and then they take those and elaborate them in song and story.

John refers to this very condition. He says if what Jesus said were written in books, the world could not contain the books; therefore we see what an immense amount of information has been lost to us because it could not be written in books. The Gospels are, after all, more or less fragmentary. It was the business of the recorder simply to record salient facts. The other information was generally known, and they were recording facts, in order to show that Jesus was the Son of God. And so to-night we shall study the history of Christ from these traditions as we have them in His homeland, and I will recite them to you as they are given to us.

We will in imagination to-night go to the city of Jerusalem with the wise men of old. We come

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to the city of Jerusalem and we ask a question, "Where is He that is born King of the Jews, for we have seen His star in the east, and have His record, and have come to worship Him."

Now, we find that these wise men that came to Jerusalem were not fools, they were not cranks, they were not crazy men, but they were wise men, and these wise men evidently had come officially to the city of Jerusalem, for they sought an audience with Herod; and it was a very difficult thing to get an audience with Herod, who was so proud and great a king. We find that this question of theirs aroused a tremendous interest and anxiety in the city of Jerusalem, because of the source whence this question came. For Herod was troubled, and all Jerusalem was troubled with him. Why should Herod be troubled, and what does Herod do? Herod goes and gathers all his wise men, the scribes of the people, the teachers of the people, and he demands of them where the Christ should be born. Herod did not understand that Christ was a principle. Did Herod say, "Where is the principle to be born?" Do n't you see how foolish it is for us to say Christ is a principle? Either the Bible is true or it is a lie, and we have to stand today on a firm rock to declare the truth of the Bible. If Christ was not the Son of God, He was the greatest impostor the world has ever seen. Now we see that even before His birth they are ready; it is general information to the public at large; Herod knows about it, he knows

that the Christ is going to be born. So when the wise men come here to see, they did not even ask, "Where is the Christ to be born?" but they said, "Where is the King of the Jews, for we have seen His star in the east?"

Now, the term "the King of the Jews" would signify the king of the enlightened ones. For the Jews had the greatest source of light that people ever had, that is, the idea of spiritual things, as you here in America have got a higher conception and idea of the freedom and liberty to which every human soul is entitled. So people say, "Why, that is American!" It is n't your business principles that give any credit to you—the things that make you so smart in business. The idea of being an American is not simply to be a clever business man. That is of the earth, earthy; but the idea of being a true American is to be free, and give freedom of spiritual life and thought to every human being on the face of the earth. That is the American principle, to do justice, and be righteous to all men, to live the Christ life. So it was with the idea of the Jewish religion to the nations at large, that anything there was of the higher thought, they would say, "The Jews." So here were the wise men with their question, "Where is the King of the Jews, He that is called King of the Jews?"—not that He was elected or nominated king, but born King of the Jews.

Now, Herod at once understood who could be born King of the Jews; that was but one person, and that was the Christ. So Herod said,

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"Where is the Christ to be born?" So they looked over their records, these wise men. They had to get up a session, just like your President might have to call a special session of Congress, if there was a question asked by some great power. So Herod had to gather a special session of his most intelligent men, the scribes, the teachers of the people; and so he said to them, "Where is Christ to be born?" And they said to him, "In Bethlehem of Judea, for thus it is written," and they gave him the written facts about it.

Herod goes and has an interview with these men from the East, and he asks when they saw this star, and inquires all about this child, and he asks diligently,—not carelessly, but diligently; he wanted to compare notes and data. Then after getting his answer from his own wise men, he comes to the wise men officially. First he asks for a private audience; next he comes officially and he says: "My wise men say the Christ is to be born in Bethlehem of Judea. Now, you go forth to Bethlehem, and when you find a child that tallies with your description, then you come and tell me, and I will come and worship Him. Inform me of the fact, and I will come and worship Him also." So he sends the wise men to Bethlehem.

Who and what were these wise men? What business had these wise men to come to Jerusalem? According to our unwritten history, these wise men were priests from Persia; they were

Magian princes from the great Magian order, and they came to worship Christ, to take their oath of allegiance to Him. Why should they come so far to take their oath of allegiance to this babe, born King of the Jews? The Persian and Hebrew religions were not alien to each other. In training the Hebrew people, God had them taken into captivity, so they could be educated among the Persians. God says about Cyrus in Isaiah 44:28, "He is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundations shall be laid." So we see that Jerusalem and the temple, after all, were foundations laid by a Persian king. But God says to Cyrus, "Thou hast not known me, and yet Cyrus is my shepherd." So you see the relationship between the Hebrews and the Persians. When Palestine was overcome by the Persians, and was a Persian-conquered province, the Persians always sent their own governors to govern Palestine, just as you do in the Philippines to-day. Many children of Americans will be born in the Philippines, but they won't care to come to America, they will remain in the Philippines; but they will remain American citizens; and if they have an inheritance come to them from America, it will belong to them, though they never come to America. So with the Persians; many of the Persians that came as governors to Palestine, and many of their children preferred to remain in Palestine, so we have a large colony

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of Persians dwelling in Palestine, and have their descendants to the present day. In Jerusalem we have a street called the Street of the Medes and Persians, and we have another place called the Camp of the Persians.

These governors were usually in line of succession to the Persian throne. The Persians were very particular; they kept a record, so if they wanted an heir to the throne they could lay their hands on him. We have the same custom in Palestine to-day. For instance, in the case of the very Sultan of Turkey that has been impeached and his brother placed on his throne—the governor of Jerusalem was a Turkish prince in the line of succession to this very sultan's throne. Now, he died; but had he not died they would have fetched him from Palestine to rule instead of the one that is ruling to-day, because he was next in the line of succession to the Turkish throne. So we can understand the conditions of Turkish life when we understand that the conditions of life are the same in our country to-day. The traditional histories tell us that Queen Esther, when she married Ahasuerus, had a son. This son was a royal prince of Persia, for his father was a king, and he was in line of succession to the Persian throne. He was on his mother's side a prince of the house of Benjamin, so that he was doubly royal, a prince of Israel and a prince of Persia. Time passed on; and a descendant of this very prince, son of Queen Esther and Ahasuerus, was sent as a governor

to Palestine, and he was glad to go there, because he wanted to see the land of the ancestors of his mother, for in his veins flowed the blood of the house of Prince Benjamin. He loved the land, and his descendants remained living in the land.

So it comes up to the time of the birth of Christ. Here was a descendant of that royal house of Persia and the house of Benjamin, and he lived in Nazareth. His name was Nakeeb Shah, and he was a priest-prince, belonging to the Magian order. There was a large community of Persians that resided in Nazareth and its vicinity, and he was their priest, a Persian by religion, a very good and faithful man, very wealthy, being the great master shepherd. A princess of the house of Israel lived in Bethlehem. Her name was Anna. She was a lineal descendant of the house of David from the shepherd line of the house of David. Joseph, you know, was not of the shepherd line, though he was a son of David; he was of the carpenters' house, although he was of the house of Nathan and not of Solomon, not of the shepherd royal line. But this Princess Anna was a direct descendant of the royal line, through Solomon, being of the shepherd line as it is called. On her mother's side she was the descendant of the house of Ephraim, who was a son of Joseph that was sold into Egypt by his brothers. Joseph becomes a ruler of Egypt; he marries the Princess Asenath, who was the daughter of a priest of On, the priest

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at Heliopolis, of the temple of the sun. She bears unto him two sons, Ephraim and Manasseh. Joseph takes these two sons and incorporates them into the royal house of Israel, so they become princes of Israel. On their mother's side they were in the line of succession to the throne of Egypt, in the matriarchal line. This Princess Anna lived in Bethlehem, on the land which belonged to David originally, where the inn or kahn stood. The land still belonged to David; though the owner can give away the buildings, the land always remains in perpetuity to the heirs forever. It is a curious law we have in the country, that you can never sell the land belonging to a family. It remains to the heirs forever. You can sell the buildings, but not the land; it belongs to this royal family.

She was a teacher in the temple, she was a prophetess; that is, you read about Huldah, the prophetess. She was the one that kept the traditions, that is, the one that hands down the unwritten histories. You remember the priest Hilkiah asked Huldah if the word they found was correct, because she was the one that conserved their records. So Anna, being of the house of David, had this portion in the temple which belonged to her ancestor David, but she lived in Bethlehem. She was a very beautiful woman, and a righteous and a godly woman. Prince Nakeeb Shah of Nazareth meets her in the Court of the Gentiles of the temple, falls in love with her, and wants to marry her. He sees a special

providence in this, that he, of the royal house of Persia, and on his mother's side of the house of Benjamin, should marry the Princess Anna of the house of David and the house of Ephraim. But he could n't marry her, because she was a Jewess and he a Persian. So he becomes a Jew, and his name is changed to Joachim. Not being able to pray in the interior of the temple, as that was only for those of the second generation, he had in Jerusalem large properties, and he donated a court which adjoined the court of the temple, and he and four hundred of his retainers became Jews, and the wall was broken down, and this became all in one, the Court of the Gentiles, and here Joachim and his retainers came to pray. He married Anna, and they for many years had no children. But they took a vow that they would dedicate the child that God would give them unto the Lord, and Mary was born. I have had to give you all this to show you who Mary was. You see you have the record that Mary was of Nazareth, that is all.

Mary was born. Now, at three years old, Mary is brought up to the temple to be dedicated unto the Lord forever. The father had given his large estate in trust to the temple trustees, as Mary now belonged to the temple. His house in Nazareth, a beautiful, palatial house, he had deeded to Mary, and all the rest were for Mary as belonging to the temple. They were her guardians and trustees. In the Vatican you will find one of the most beautiful pictures, the dedi-

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cation of Mary at three years old. Here are the altar steps, the high-priest standing at the altar. The father and mother of Mary bring her up to dedicate her. The mother is adjusting the robe, when the little girl runs up the steps herself and claps her hands and sings a song of praise. The high priest lifts her up before the thousands of people, and dedicates her as a handmaid unto the Lord, and a virgin unto the Lord, and a candlestick of the house of David. She remains in the temple, and her father and mother return to Nazareth, and adopt another little girl to take her place, because Mary belongs to the Lord and has to remain in the temple. That is why you read of Mary's sister; she was Mary also.

At four years old the parents die and Mary becomes a daughter of the temple altogether; she now belongs to the Lord. She grew up a most beautiful child. She was loved by everybody. Every priest tried to vie with the others to teach her. In the Court of the Gentiles, where there were priests of many religions, every priest taught her his particular belief; so Mary, in the Court of the Gentiles, saw the faiths of all nations, as well as that in the holy temple. The high priest allowed her to go into the holy of holies, a thing that was never granted to a woman before or after.

And so here we find Mary in the temple, the daughter of the temple. The summer months she used to spend in Nazareth, in her own home

that her father had left her; the fall and winter and spring months she dwelt in the temple. She was a great singer, a sweet singer. She is known as the great singer, the sweet singer, after her ancestor David. She used to compose songs, and sing the songs of David in the temple. And so that is Mary.

When we see her now, the angel appears to her and says to her: "Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. Hail to thee, O Mary!" Mary looks around to see what this angel means by such a salutation, and he said to her, "Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus."

Mary first of all turns round about to see what manner of salutation this was; for in the East a man never gives even a man that salutation unless he is on a perfect equality with him, but never to a woman unless he looks upon her as being equal to him. For this reason you see that Mary turns round to see what manner of salutation that was. "What, I, I to be on an equality with an angel?" And he says, "Fear not, Mary; thou shalt conceive and bear a child." And she says: "How shall this be, seeing I know not a man, and never will know a man, and have no desire? I am dedicated unto the Lord forever."

Now, it was customary in the country for the girls that were dedicated to the Lord by their parents to remain in the temple until the age of

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puberty, when the high priest would say to them, "Now that you are arrived at this age, you are free to marry, you are free of the vow of your parents." And then they would send word to all the priests and theological students and say: "There are virgins of the Lord in the temple. Come up and choose for yourselves wives of the virgins of the Lord." Those virgins that did n't want to get married and live after the flesh, rededicated themselves unto the Lord. So that when Mary arrives at this age of puberty and receives freedom from the vow of her parents, she says to the high priest: "I am the handmaid of the Lord forever. I have rededicated myself to be the candlestick of the house of David and a perpetual handmaid and virgin of the Lord." And of her own free will she chose rather to be a doorkeeper, to serve and minister in the house of God, rather than live in luxury the life of a princess to which by birth and riches she was entitled to—but she renounced the world and was always heard to sing, "Lord, I have loved the habitation of Thy house and the place where Thy glory dwelleth."

But, though she remains a perpetual virgin, she has to have somebody to shield her, for the sake of the tribe she belongs to, because there was no male in her line. So she had to marry Joseph, but did n't live with him after the flesh, but she was always called "Joseph's virgin." Joseph, tradition tells us, was a widower having three sons and two daughters. These children are mentioned as "the brethren of the Lord." In Palestine a man

assumes the genealogy of his wife, if there is no male on her line, and she is legally known only through her husband, therefore that is why Joseph has two genealogies. His own is that given by Luke as the son of Heli, and shows him to be a descendant of David through Nathan, but Mary's genealogy is given by Matthew as the direct offspring of David, the son of Abraham. That is why Mary in her magnificent song refers to her genealogy, "As He spake to our fathers to Abraham, and to his seed for ever." Joseph is only called begotten into this family through Jacob because he is the "husband of Mary of whom was born Jesus, who is called Christ."—Matthew 1:16. We still have a sect to-day that is called Safee or Purists that simply live after the spirit. Though Mary was married, she wished to remain a perpetual virgin. She has taken an oath, but she is married for the sake of the record. And you find Paul alluding to this custom when he says, "If a man marries his virgin, he sinneth not." If they want to live after the flesh, they would not sin, but otherwise she remains a virgin forever.

So with Mary; when the angel made his announcement to her, she says: "How can I have a child, seeing I know no man, and never will, and have no desire? I am a virgin of the Lord." And he said to her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God. The power of the Highest shall overshadow thee."

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He did n't say "son of Joseph." If she had been married in the usual fashion, and it had been announced to her that she would have a son after the flesh, she would have praised God and said, "Now there will be no reproach on me, for Mary will not be barren like Sarah, or Rebecca, or Hannah, or Elizabeth; but Mary will be a mother; she will bear a child unto the house of David." That is what Mary would have done. But Mary knew perfectly well that according to the flesh she was to remain a virgin wife. So the angel tells her that the holy thing that shall be born of her shall be called the Son of God.

Mary seems to grasp the whole thing, and she says to him: "Behold the handmaid of the Lord," of whom, of Joseph?—No, but "the handmaid of the Lord, be it unto me according to thy word." Now, you see Mary's implicit obedience. Mary did n't stop and say, "I do n't understand this, you must explain it to me." No, but she said, "Let it be done to the handmaid of the Lord according to thy word." That is what Mary handed down to her son according to the flesh—implicit obedience.

Now, we will go and find Mary and Joseph. We will go with the wise men. We leave the Jaffa Western Gate, go down a hill, and see the Pool of Gihon, to the west the valley of Hinnom. We go up a steep incline, and we journey across a beautiful plain. You ask, "What is this plain?" and we tell you, "This is the plain of Rephaim." And as we journey across the Plain of Rephaim we see hundreds of Orientals

coming and going. And to our right hand we see a building standing alone in a field, a one-story building, with a dome, and whitewashed on the outside. We ask what it is. They tell us it is the tomb of Rachel. Whenever you travel in Palestine and see a one-story building, whitewashed on the outside, you must know that it is the tomb of some saint. And it was to one of these many tombs that our Lord referred when He said, "Ye are as whited sepulchers, full of dead men's bones." How do we know that? Because they are whitewashed on the outside.

To our left we pass through a beautiful olive grove, and go up a little hill, and come to a beautiful plain. What do we see upon this beautiful plain? We see hundreds of sheep grazing, and the shepherds in the shade of the rocks playing upon musical reeds. You ask, "What is this place?" and they tell you, "These are the fields of the shepherd." And as we stand there, it seems to us that twenty centuries roll back, and in imagination we can see and hear them, that heavenly host, and the shepherds watching their flocks. They were, tradition says, looking at those beautiful stars, and some say they were talking about the "Star of Jacob," and wondering when it would appear, for that was handed down to them, and they were studying about that star. And suddenly a light shone, and it blinded them, and out of that light they saw a great white-robed angel who said to them, "Fear not, for I bring you tidings of great joy. Unto you is born this

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day in the city of David the Savior, who is Christ the Lord. And this shall be the sign; ye shall find Him wrapped in swaddling clothes and lying in a manger." And they heard the angels singing, "Peace on earth, good will to men." And when the vision had disappeared the shepherds said, "Come, let us go and see this thing that the Lord hath made known to us." And so with the shepherds we will now go up to Bethlehem, which is only a short distance away.

Anybody spending Christmas in Bethlehem to-day can have a very adequate idea of what Bethlehem looked like when Jesus was born there. People had come from every part of the country, because it was the enrollment and taxation season. To-day they come from every part of the world to celebrate the birth of Christ in Bethlehem. We come into Bethlehem, and we find people gathered from every part of the world. You see groups of men standing. Our streets are not wide like yours, not very much wider than the aisle of a church; we have no gas lights and electric lights, but there are torches burning here and there to guide the thousands of strangers and pilgrims to their lodging places and the people to their homes. Our little booths and shops are decorated with all kinds of wares for the strangers to buy—souvenirs of Bethlehem. You see a group of men standing talking, and you come up to them and you say, "Salaam," "Peace." And what do we hear? Says one of these men, "The city is so crowded that there

is no room anywhere. Do you know the inn-keeper has been obliged to turn his stables into accommodations for the guests?" Now, the inn, the caravansary or khan, is a large building for the accommodation of strangers—a large building, built in a quadrangle, and open to the sky. All around here is an arcade. These are the stables for the horses, donkeys, mules, and camels. On either side is an open staircase that leads to the habitable rooms upstairs. When these rooms are all full and people are still pouring in, what does the innkeeper do? The innkeeper goes into the stables, turns the horses and mules and donkeys out into the open square, cleans the stables, sprinkles fresh straw all around, and hires portions of them to the belated people that come; and often you have to pay four or five or six times as much for accommodations in the stables as for one of the best chambers in the house. I tell you, it is no sign of poverty to sleep in the stables at such a time in Palestine; it is a sign that you have got a good deal of money, and the innkeeper is going to get the best of you. Any one who has traveled in your land knows how you go from place to place, and come to a city where there is a convention going on, or some great exhibition, or an inauguration. You go to Washington in the time of an inauguration, as I did; and it was nothing to pay from five to fifty dollars a night for accommodations. They did in Washington better than we do in Palestine. Now, in the East,

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why, the innkeeper glories at those times. You will see him throw his cloak across his shoulders and walk through his inn, jingling the money in his pockets, and you will hear him saying, "We thank and we praise Thee, O Lord, that Thou hast let us see this day, when we turn our stables into accommodations for the guests. When we charge our regular tariff we can hardly make a living, but when we turn our stables into accommodations for the strangers, that is the time we make our living. O, would to God we had such good times all the time!" You who have traveled know how it is; you will go from hotel to hotel at the time of a convention, and you will come to a hotel and you will ask the manager or proprietor to squeeze you in somewhere—and O, what a squeeze it is! Sometimes they will put you up in an attic on a shake-up, or shake-down, or they will put you on a cot two inches too narrow or too short for you. And when you come to pay your bill, you have to pay just as much as a person who is occupying a good room.

Now, if you can do that, what do you suppose we can do? We can charge them what we like. The innkeeper says, "Do you think me a fool to turn my animals into the open court? I am going to make money out of this,"—and he does.

Our legends say that Jesus was born in a grotto. All our inns are built in that way, if they can find a place where there are natural caves or grottoes. If they have no natural caves, they will make separate alcoves for thoroughbred

horses and donkeys. Now, a person who has a place like that, for thoroughbred horses and donkeys, is not going to allow you a place like that for nothing. I don't know why the people got the idea that because Jesus was born in a stable and laid in a manger, that Jesus was poor. What does the Bible say? The Bible says He was laid in a manger because there was no room in the inn, and not because they were poor. Now, for this accommodation they must have paid, as people pay to-day, a large price. These thoroughbred horses and donkeys cost from five hundred to fifteen hundred dollars apiece. You go and try in your own country to sleep in a stable, and you will find it difficult. You come to a great city and try to sleep in a stable where there are thoroughbred horses and donkeys—will they allow you to enter into the stable? It will cost you more than a hotel. And so, if Jesus was born in that grotto which they show you to-day, we know that that is the spot, because there is no other inn in the place, and because that thing can not change any more than the Mount of Olives or the site of Jerusalem. Bethlehem is a small place, and that inn has been there from time immemorial, and that grotto was used simply because there was no room in the inn. The history of this inn where Jesus was born goes to the remote past. It was the home originally of Boaz, who was a wealthy man. And then Obed was born there, and Jesse, and David was born in that very house. It was land that was

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in perpetuity for all the descendants of Boaz and of David. When David became king of Israel, he built a fortress over that house of Boaz; and when he was running away from the enmity of his son, one Barzillai was faithful to him, and it became his property. And so this house was given to his son, Chim-ham. Now, David could n't give the land, for it remains in perpetuity forever, but he gave the house. As long as Barzillai had descendants and they wished to dwell on this land, they could have his house, but the land was David's in perpetuity. The habitation of Chim-ham which is near Bethlehem was used by Jolanan the son of Kareah, when he departed to go to enter into Egypt. Jer. 41:17.

So time went on until the time of Christ. Most of the descendants of Chim-ham had died and they had turned this place into an inn. Half of the inn was endowed; that is, they would n't charge any money for people that would come and stay there, that is, teachers and preachers and people from other parts. The other portion was for the regular public. You had to come at the enrollment season. Joseph and Mary came up to Bethlehem to that place because they had to; it was the land of their ancestors. There was no room in that inn when they came, so they went into the stable, which was their own property, and by a curious thing Jesus was born in that very property, in that very spot where, according to a legend, David had been crowned king of the shepherds in the olden time when

a child they seated Him in a manger and it was called the chair or throne of David, King of the Shepherds. It was His own property by rights, and because there was no room in the regular inn, He was born in the stable and they laid Him in the manger. But the land belonged to them. So we don't read that it was because they were poor, but because there was no room in the inn.

There is a general impression that Joseph and Mary were very poor. How do we get it? Just simply from this, that in all the pictures that we see painted by artists, we see the babe painted lying naked in the straw. Is n't that contrary to common sense and Scripture? What mother would dream of laying a new-born baby naked in the straw? Just ask yourself that question—unless she was stupid. And Mary, Mary the descendant of King David, Mary who had found favor with God, Mary the sweet singer of Israel, Mary to do such a thing! It would be impossible. The commonest and stupidest woman in our land must weave swaddling garments for her first-born child. And instead of doing that, Mary had the garments of the royal house of David, which were handed down from generation to generation, so that it would be impossible for her baby to be found lying naked in the straw.

Again, it is contrary to Scripture. One of the signs by which the shepherds were to know the child was that they would find Him wrapped in swaddling clothes. And yet all our artists paint this babe naked, because they say it is

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so pretty; and so for imaginary prettiness we sacrifice the historical record, because the Scriptures say that shall be the sign, "Ye shall find Him wrapped in swaddling clothes."

I have a set of swaddling clothes here, a royal set of swaddling clothes such as Jesus had, which we have amongst the people at the present day. (The lecturer produced the different garments and explained them as she continued.) First of all, here is a garment such as Mary would have worn. Mary was a princess of the House of David, and she was a virgin; and so, as a princess and a virgin her garment would be blue; that is a sign of her virginity and her royalty. The princes of the House of David all wore garments of different cloths. Mary's would be of this beautiful royal blue, all woven with gold. She is a candlestick of the Lord, so there is the candlestick all woven in gold thread, so that everybody would know that Mary was a candlestick of the House of David, and a handmaid of the Lord.

Now, Mary would have to have a white garment like this over her head. (Indicating.) This is the way she went about until she came to Bethlehem, and everybody would know, "Why, Mary, she is a virgin of the Lord, and she is in the temple, the candlestick of the House of David." You can tell everybody in the temple by the garments that they wear.

Now, Mary is going to become a mother. She has come to Bethlehem. She still wears the virgin's garments, but now the time has come when

Mary was to be a mother. And so Mary takes off the outward garment, this white silk one here, and she must throw it over the manger. Now she must take off her silken garment with the candlestick of the Lord upon it, for now the one that is to be born is to be the candlestick; He is the light of the world. So she puts her garment over the manger in this fashion (indicating).

Now, she must have another garment here, a swaddling garment, and this swaddling garment is of white silk (indicating). The shepherds have to find all of these things. This garment is of white silk, striped with blue; that shows that it is a royal child. Blue is a sign of royal blood, and that is where you get your expression "blue blood." Part of this swaddling garment would hang over the other garment in this fashion (indicating).

Now, the genealogy of this child is to be reckoned with. Besides the royal house, He comes from the House of Boaz through Ruth, and they must bring the sign of the mother's family. So this red garment would be from the land of Moab, and would show that the blood of the land of Moab flowed through His veins.

What else is this child to be? This child is to save the whole world from their sins, so He has to have a swaddling garment of many colors to show that He was a universal man, that in His veins flowed the blood of all nations, of people of every condition of life—a garment of many colors. You read that Jacob

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made his son Joseph a coat of many colors. Now I have here a little coat of many colors, and will show you what kind of coat Jacob made for Joseph (indicating). Now, this coat is all woven in many colors. Why did Jacob make his son Joseph a coat of many colors? Because he chose Joseph to be chieftain and leader over all his brethren. When a man has a son whom he wants to take his place, to be the heir, he will make for his son a coat of many colors, and when that son puts on that coat, everybody knows that he is the chieftain of all the tribes. Now, when Joseph's brethren saw him coming along in that coat, that is why they said: "Ha, ha! So father intends to make him ruler over us! We will kill him." They wanted to kill him. They did n't kill him, but they took his coat off, and put him in a pit, and took the coat and dipped it in blood and brought it to the father and said, "Look here, is this thy son's coat?" If Joseph had had this coat when the Midianites came along, they would have bowed down to Joseph, because they would have known that his father had chosen him to be chieftain of the tribe, and they would have given Joseph a band of soldiers to go and establish his right as chieftain of all the tribe. Had he had the coat on when he went to Egypt, Pharaoh would have given him a regiment to help him establish his right. But when they took his coat away from him, poor Joseph was nothing but a white slave, and they could take him and sell him.

When Jacob saw the coat he burst into tears,

and said, "Alas! alas! Some wild animal has eaten him up." If you turn to 1 Chronicles, fifth chapter and second verse, you will read, "But the birthright was Joseph's"—that is why he had the coat of many colors—"but Judah prevailed against his brethren." So the coat of many colors is typical of the rainbow. God made a covenant with Noah by sending the rainbow to promise him that He would never destroy man by flood in this world. And so a man makes for his heir a coat of many colors to signify and typify that as long as he has an heir his household will never be destroyed. And so the Christ had to have a swaddling garment of many colors, to represent God's promise to the world, and He was the one that was to have in His veins the blood of all people, and to save them from their sins. Now, this belonged to one of the prince shepherds, and he had in his veins the blood of various chieftains of many tribes. And so it belonged to a chieftain on the other side of Jordan. So here you will find that the babe is wrapped in this, and everybody knows now all about His history.

Now, what else is there? Here we have two swaddling bands (indicating). This is a swaddling band of white linen, beautifully embroidered with silver thread. That is one band, and then here is another swaddling band, embroidered with the history of the Garden of Eden. Both sides are exactly the same. There is the Tree of Good and Evil, and the Tree of Life. And here is the other band, to show that this is a royal child.

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Now then, there is still another swaddling cloth and that is the greatest of all (indicating). This here is the shepherds' plaid. This is all woven out of silk, with blocks of gold. When you come to know that this swaddling garment here is over five hundred years old by its genealogy, you will be astonished to think that that could be such beautiful work, all woven by hand. This gold has been sewed in with a needle made of wire, and then cut round. This represents the plaid of the King of the Shepherds. Tradition tells us that David's swaddling garment was like this; and this was the same kind of plaid that the child Jesus was wrapped up in, for He was King of the Shepherds. These patterns are handed down from generation to generation, and they call them the patterns of the Lord. These patterns tell you the religion of the people. Their whole genealogy and religion are woven in their patterns; instead of writing it in books it is embroidered. To-day we have changes in certain portions of the country, where Western schools have come and are teaching their own embroidery; and the old people do n't like it, because they say that the young people are beginning to lose their history, because the girls no longer are embroidering as they used to. So this is called the pattern of the Lord.

I was sitting one day amongst these people, and I heard some old people, who were sitting under a tree—the youngest of them was about sixty years old—and they had their heads together,

and they were saying, "We have let the water out of the well." I thought to myself, "I wonder what they are up to?" I came up to them. I will tell you the bond I have with the people of the country. Besides being born and brought up amongst them, I have a bond of union with them, and that is that when I was born my mother could not nurse me, and I had to have a native woman as a nurse. There was the wife of a native chieftain who was a great friend of my mother's. She had a sister and a son, and her sister's son died, and she gave her child to her sister, and she took me to suckle instead of her son. And so they say I have sucked boy's milk, and so I am called by them a son. They say that because I have sucked their milk, their blood flows in my veins. I am their daughter and their son. And so here I sat, and I gave them the sign that I belonged to them, and I said, "What are you doing?" They said, "We have let the water out of the well, because we want to get the pattern of the Lord." And I asked, "Where is the pattern of the Lord?" "It is down in the well, in a secret basin in the bottom of the well." I said, "All right, I want to go down and see the pattern for myself." They said, "You must take the oath that you will never reveal it." So I took the oath. I looked down in the well; it was deep and black, and there was a rope ladder to go down. I went down with them and saw that the well was emptied of water. It was a well that had been cut out of the rock, and it had been plastered over. Here was a place where they had

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knocked the plaster off, and as the plaster fell off of it there was a stone that had been rolled in the rock, showing an entrance into another chamber. And they took out the stone which had been rolled in. There was a narrow passage about two yards long, and when we had passed through that we came into another little rock-cut chamber, and this was full of all kinds of patterns, carved out in marble, and on pottery, colored and otherwise, of the most beautiful designs and colors that you ever saw in your life. Then they picked out what they called the pattern of the Lord, and brought it up to the sunshine. Here was the modern Lydia, with her girls, that do fine embroidery and make the patterns and weave the genealogy of their people (indicating). You see this hand-embroidered veil; it tells the whole history of the people. Both sides of it are embroidered exactly alike. And that means, as you are aware yourself, you must remember that you must never have a wrong side to your life, it must always be the right side. So that is what it teaches them: that they must ever bear in mind there must be no wrong side of life. (Indicating) And here are the silks with which they embroider them; just floss silk, the native silk of the country.

I will now show you different patterns, such as have been taught to-day in some of the schools. (Indicating) You see what a gaudy pattern that is, and you can understand why the old people have such righteous wrath against such a pattern, because it means to them nothing. (Indicating)

But this means their ancient history ; it speaks to them of the salvation through the ark ; it speaks to them about Noah and all the prophets and kings, because in it is woven the history of their people. But this (indicating the modern pattern) is nothing to them at all. So you read about the modern Lydia, the seller of purple and fine linen. She would sell all these patterns of the Lord, and would have fifty to one hundred maidens doing this beautiful embroidery. And they came and began to match the colors and embroider the pattern. Then came one of the carvers, and he began to carve that pattern on a crude piece of stone, and another on a piece of mother-of-pearl. How they do this I do n't know. This pin that I have here (indicating) was simply carved with a rude instrument. Another man began to paint upon a piece of pottery or marble the pattern of the Lord. And after they had copied it, this pattern of the Lord in marble, with a great deal of ceremony was taken back down into the well and put back in the chamber, and the stone was rolled to the mouth of the chamber, and they plastered the stone over and turned the water on ; and for what I know that pattern of the Lord still lies in that well to-day. Explorers in our country sometimes come upon these things and wonder what they mean ; but we know that they are the patterns of the Lord that have been hid in the bowels of the earth or in the caves. That is how we keep them secret, and it is only in their sayings and songs that we can find out about the histories of these

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people. For into the web of the Palestine embroideries and weavings is woven all that is fundamental in our romances, our tales and our religious mysticism.

Now then, comes this pattern of the Lord (indicating) ; this would be the pattern of the House of David, and it would have been handed down, and Mary would have had this to show that she was of the royal House of David ; and the child Jesus would have been wrapped in the same swaddling garments that belonged to David. For He was to put on the seed of David, and so this pattern of the Lord would be arranged here, the royal swaddling garment of the shepherd king.

So here lay the child in this manger, and there must have been beautiful flowers and evergreens and palm trees. For every child that is born in the East, a wreath of evergreen and a potted palm is brought, in order to show that it is an immortal soul. Where do you get your idea of the Christmas tree? From us. The evergreen is to show that that child is an immortal soul. So here there will be also a lamp (indicating), a seven-branched candlestick. And so it was with the shepherds.

With the shepherds now we come to Bethlehem. We come to the door of the inn, and say to the innkeeper or porter, "Where is the family from Nazareth, of the House of David?" Every one that comes has to bring their ensign with them. They had come up officially. Joseph and Mary did n't come up as two tramps, did they?

They came up, why? Because, you must know, they were of the lineage of the House of David, and so they came up as representative people of the most renowned house in the country, who were originally natives of Bethlehem, and who still had property in it, for they had for generations paid the land tax which Joseph and Mary now had come to pay, and the owners must be found where their property is at the time of the tax gathering. And so we say to the porter, "Where is the family? Where are those of the House of David?" And he says, "Why, don't you see? Look over there and you will find them." You will find them, how? By their ensign. Here would be the ensign of the House of David (indicating). This is a root of Jesse of the House of David. You can tell always by that sign the descent of the man. "And so, for the Christ, in that day, there shall be the root of the House of Jesse, which shall stand for an ensign of the people. To it shall the Gentiles come." And he says, "You go there under the arcade and you can find them, and tell them by their ensign." So, as we come along, we stumble over camels and sleeping horses and bags of grain, and stumble, and stumble. They see a baby in the manger. How could they know one from another? It is said that there were twelve babies in the mangers when Jesus was born in Bethlehem, which represented the number of the Apostles. It is a very common thing to find a baby in a manger. The wives of the camel drivers, and the women who do the work in the inn

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place their children in the manger because it is an easy place. And now there were thousands of people who had come from all parts of the country, and there being no room in the inn, it was a natural thing to find a baby in a manger. And how would you know one baby from another, except by the ensign and the swaddling clothes of its clan and its tribe? And the shepherds came along and said, "There is a baby in the manger," and they said, "Do n't you see that that is the ensign of the House of Ishmael? We want to find the ensign of the House of David? Another they find, but it is not the one. O, where can they be, that family from the House of David? "O, look! look! look!" says one to the other. "Do n't you see? There it is! the root of the House of David! There is the rod of the House of Ephraim; both of them joined together. They are of the House of David!"

So the shepherds came to them, and bowed low before Joseph and Mary, and said, "May this newcomer be a blessing unto you." And Joseph and Mary said to them: "And may you shepherds likewise receive such a blessing. Enter, you messengers of God." So the shepherds came and brought their offerings of lambs and laid them before the child. And they looked at the babe and said, "There is the swaddling garment of which the angel spoke." And the chief shepherd says, "We were just now in the field, and a great light shone, and a great angel came among us and said to us, 'Unto you is born this day in the city of David a

Savior which is Christ the Lord, and this shall be the sign: you shall find Him wrapped in swaddling clothes, in the plaid of the King of the Shepherds.' And so here we find Him just as the angel told us." And Mary sat up among her friends and said: "So the angel has appeared to you, just as the angel appeared to me when he announced the birth of our child. It is the fulfillment of prophecy. You know, O shepherds, you know how it is written in the prophets." And here Mary, who was the daughter of the temple, would open the manuscript and would read to them. "You know how it is written in the prophets; our Prophet Isaiah, how he prophesied about this time: 'But the people that walk in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined.' And so, O friend shepherd, you have fulfilled the prophecy. Upon you, according to the Scriptures, hath the light shone. You who dwell in the shadow of death, to you have the angels appeared and informed you that the light of the world is come, and now that He is come it becomes us to light the lamp. You have announced to us His coming. And now we shall light His lamp. He is the light of the world. Arise, shine, for thy light is come, and the glory of the Lord is risen upon man."

And so here Mary proceeded to light the seven-branched candlestick. Now, from time immemorial the seven-branched candlestick is regarded as being the most holy thing that the

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Jews have in the temple. You read that it was in the Holy of Holies. You find how holy and how precious it was even regarded by foreign nations: for when the Romans took the children of Israel into captivity, the first thing they did was to take their golden candlesticks. Go to Rome to-day and look upon the famous Arch of Titus, and you will find in the center of the arch, as a keystone, a sculptured seven-branched candlestick, to show that they had taken it away from the Jews. The seven-branched candlestick typifies that God created the world in six days, and the seventh day He blessed and hallowed it; and that was the birth or rather the coronation day of man, when he was made king, and God said, "Have dominion over everything." And this candlestick is also called the candlestick of God; for God had seven spirits—you read about the seven spirits burning before the throne of God. You read in Revelation about the Son of man walking in the midst of the seven golden candlesticks. And so the meaning of this candlestick is, the three in the center are called the trinity of God. The first is, God is omnipresent; God is omnipotent; God is omniscient. Now, this is called the Holy Trinity of God. (Here the lecturer lights the candles). Now then, God is justice, God is truth. That is called the great power of God, the hand of God. The fifth, holy, for He has created all worlds, all powers are in His hands, He hath dominion over everything by the power of His hand, and by that hand He rules

in justice and in truth; omnipresent, omnipotent, and omniscient.

Ah, but what else is there of God? God is bounded. You say, "How can God be bounded?" God is bounded, though He is omnipotent and omnipresent and all-powerful, yet He is bounded by mercy and by love. So those are called the mercy seat of God—mercy and love on either side of Him. And so that is the meaning of the seven-branched candlestick.

And as Mary lit this candlestick she said: "For thou wilt light my candle; the Lord my God will enlighten my darkness. Now has been fulfilled the saying of our great ancestor David, For his candlestick has been lit. He prayed that the Lord should light his candle, and He now has enlightened the darkness of the world. The spirit of man is the candle of the Lord, and so the Spirit of God now has come, in His own blessed Son, for the angels revealed to me that He was the Son of God, born of the Holy Spirit. And so, as the Spirit of God in man, He is the candle of the Lord, and the candlestick for the light of the world has come, and His name is Jesus." And all the shepherds bowed down and worshiped Him, and Mary kneeled down with them in prayer as they all worshiped the child Jesus and sang in chorus: "The light of the world has come. Immanuel, God is with us, Christ is born in Bethlehem." And so the shepherds praised and glorified God, and they went out glorifying God, and you read that soon all Bethlehem heard and

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wondered at the things that the shepherds had told them.

And so in Bethlehem of Judea, in His own homeland, in that inn of His ancestors, the home of Boaz, was born Jesus, that is Christ, fulfilling all the prophecies made about Him, that He was to put on the seed of David. Therefore, was not He the son of David? But, as the angel said: "Unto you is born this day in the city of David a Savior which is Christ the Lord, and this shall be the sign: you shall find Him wrapped in swaddling clothes of the shepherds' clan. Glory to God in the highest, on earth peace, good will towards men. The light of the world has shone!"



INTERIOR OF AN INN.

II.

The Childhood of Jesus.

THE CHILDHOOD OF JESUS.

Last night we saw the shepherds at the manger, and we saw the seven-branched candlestick lit, and we found that Jesus was born in a stable and laid in a manger, not because the family were too poor, but because there was no room in the inn. There is a general impression that Joseph and Mary were very poor, and we get that idea because we read that the babe was born in a stable and laid in a manger. But we have now comprehended it from a different standpoint. It does not say because they were poor, but "because there was no room in the inn." We haven't got a word of authority in the Bible, after all, that they were very poor; we have simply jumped at the conclusion. The idea of poverty was because of the stable, and because in Luke it says, when they came to do for the child according to law, they brought a pair of turtle doves and pigeons, and there the recorder stopped.

Now, the old Levitical law was that they were to bring a lamb to be sacrificed for the redemption of the soul of the child, and doves and pigeons were brought as an offering and atonement for the mother. The Levitical law went on to

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say that if the parents were too poor to bring a lamb, they could omit the lamb, but they must bring the doves and the pigeons; and we have jumped to the conclusion that they could not afford to bring the lamb. The recorder mentions nothing more, and we have just come to that conclusion.

Now, there was a greater reason than poverty for Mary not to bring a lamb. Mary could not possibly have been so poor as not to bring a lamb, because a lamb in that country costs only fifty cents. But suppose she was too poor to pay the fifty cents, how about the shepherds that came? Every shepherd that comes to pay you an ordinary visit must bring you a lamb as a present in his bosom. But at a birth they must bring three: one to be sacrificed for the body, one for the soul, and one for the spirit. Now, every shepherd that came up to the birth of Jesus must have brought three lambs, at any rate two: for body and soul. At an ordinary visit they bring you a lamb. Every time I go back to Palestine, when my shepherd friends come to pay me a visit, they all bring a lamb in their bosom, and I have got a flock of sheep!

The angels took the trouble to come down from heaven and announce to the shepherds that their King was born; that He was born in the City of David, and that He was Christ the Lord. Every shepherd must have brought three lambs and laid them at the manger.

How, how about Zacharias? He was a chief

priest of the city of Jerusalem. He was a wealthy man. You can go to the ruins of his palatial house in the hill country of Judea to-day. He had hundreds of lambs grazing on the hillsides. Would he allow his niece Mary to come to Jerusalem with the Christ as a pauper, without having a lamb? Zacharias knew who the Christ was. His own son had been sent, through God, to be a special messenger, to prepare the way for this child. Would Zacharias dream of such a thing as to allow Mary to go to Jerusalem as a pauper, with the Christ, to the temple? When Mary comes to visit Elizabeth, Elizabeth kneels down before her and says, "How does it come that the mother of my Lord cometh to me?" And was n't she filled with the Holy Spirit, and did she not break out in a loud voice and exclaim, in glorification to God, that the performance of this would take place? Because Mary believed in what the Lord had told her. Would it be possible for Zacharias and Elizabeth to allow Mary to come down to Jerusalem, when this was the Christ, and for this reason their own child had been born as a messenger to prepare the way for Him?

Now, when an infant is born in a stable in an inn, which is very often the case, especially a first-born child, it becomes the public property of the people in the inn. All the donkey boys and camel drivers and mule boys say, "Glory to God! We have a baby of our own down in the stable. He is ours, glory and praise to God, a boy, a first-

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born, a boy, a boy, a boy!" And what rejoicing there would be that that child belonged to them, and the boys would spend every nickel they had to buy a present for this boy. Everybody would bring a present and lay it down before that manger—the boy, the first-born boy! And every guest in the inn must dower this child, which is called *Trekoot*, and so every guest would come and bring silver and gold and bags of money, silks, and perfumes, and lay them before the boy, the first-born. And the women would say, "A first-born, a boy; we must take off our jewels and lay them before this boy." So it must have been for the Christ, for He was a first-born boy.

Now, if Jesus had been born in the palace, which was only a few hundred yards away from the inn, He would have belonged to some little bit of a race of the Jewish people, just a little handful. But Jesus, though He came as King of the Jews, did n't come simply to save the Jews. No, He came to save the whole world from their sins. He put on the seed of David through the Jewish race, but He did n't come to save only the Jews. Had He been born in that little old palace there, He would only have belonged to the Jews; but He belonged to the whole world, and that is why He was born in a stable, because the stable belonged to the whole world. Who would dare to take Him a present over to the palace? You know there is so much red tape about this royalty, that they would have to ask permission. You in your country have a lot of red tape. A

few years ago, when Prince Henry came to this country, he brought a present for the President from Emperor William. It is against the laws and Constitution of the United States for any President to accept a present from a reigning sovereign, without the consent of the people. Therefore they would have had to have a special session of Congress in order to get the consent of the people for your President to receive the present of the Emperor. Therefore, your President did n't receive the present. And so you see even you have got these rules and regulations, and we in the old world have got them so strict that you can't come and bring a present, unless you have a certain standing in order to have permission to bring the present. But here in the stable, and on this property that belonged to Him—because Christ was born on the property of His ancestor David—anybody could come. So Jesus was a present to the whole world, and the whole world could come and bring Him presents.

Any one who has traveled much and crossed the Atlantic, must know that sometimes a baby is born in the steerage, usually of poor parents. I was crossing once on the *Campania*. It was crowded with first-class, second-class, and steerage passengers. In mid-ocean it was announced that a baby boy was born in the steerage. There was great excitement. The first and second-class passengers gathered together and appointed a committee to ask permission of the captain that they might get up a collection and give a present

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to the baby in the steerage; and the captain said, all right, they could do it. So they gathered a great big collection; it was all silver and paper and gold—there were no nickels or pennies and that sort of thing—a fine big collection. One of the gentlemen had just come from India and China, and had a great many silk handkerchiefs, and he gave one to the lady, and they made a bag of it, and the father brought the baby on a cushion and laid him on the table in the steerage, and the committee made a speech and brought out their offering to the little baby. The father, in the name of the baby, accepted this present with a great deal of grace. And then we found that this father was one of the richest cattle ranchmen out in the West. He could have bought out the first and second-class passengers. He was a foreigner, and chose to travel in the steerage, but they got this present because the baby was born in the steerage.

So the same thing here, and it is not because that child was poor that He was born in the stable; but because He was born there, He belongs to everybody. And so there was rejoicing, and hallelujahs all over the inn over this boy, a first-born boy, the greatest blessing that could happen to anybody. They brought their gifts of all kinds. And the men who had come to pay their taxes to Cæsar, brought their presents and made their devotions to this little baby down in the stable. And I have no doubt, as an Orientalist who has made this a special study, that around

the manger of our Lord on that first Christmas night there was enough to support Him if He had lived a hundred years.

So it is not because she was poor that Mary does not bring the lamb. There was a greater and mightier reason than poverty. What was the reason? The lamb was typical of Jesus Christ. Jesus Christ Himself, the Lamb of God, had come to be sacrificed, and how could He be redeemed by the sacrifice of a lamb? Would n't it have shown that Mary was a stupid, foolish, ignorant woman, if she had brought a lamb to be sacrificed for her child? Would n't it have shown that she would not believe what the angel had told her: that her babe was to be the great sacrifice? It would have proved at once that Mary was unfit to be the mother of the Christ; that she was, as Paul said, still "clinging to the beggarly elements." How could she possibly bring a lamb, when she, in the temple, was of the House of David, and she was the one to whom the angel had come and told that this child was to rule on the throne of His father David, and of His dominion there should never be an end to the House of Jacob? The annunciation to Mary was, "The Lord God shall give unto Him the throne of His father David." Since Joseph was not His father, it was only through His mother He could claim that lineage. Now, the Epistle to the Romans says, "Concerning His son Jesus Christ our Lord, which was made of the seed of David according to the

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flesh;" and Mary knew that this babe was the Son of God and the Savior of the world, and the Lamb of God, and she had constantly read, because she was the reader in the temple, a sweet singer of Israel, these passages every day of her life in the temple, as a daughter and child of the temple: "Sacrifice and offering Thou dost not desire; mine ears hast Thou opened: burnt offering and sin offering hast Thou not required. Then said I, Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O God; yea, Thy law is within my heart."

And then again, Mary, the daughter of kings and priests, did she not know how the prophets had thundered against the useless slaying of sacrifices, in Jeremiah, and in Isaiah? God is represented as saying: "To what purpose is the multitude of your sacrifices unto Me? I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks or of lambs or of he goats. . . . When ye make many prayers, I will not hear; your hands are full of blood." Had Mary not seen that blood pouring forth in the temple grounds, that uselessness of the sacrifices that were daily offered up in the temple? Would she who knew the Scriptures so well; she who had been chosen to be the mother of the Christ—would she add to these useless sacrifices by bringing a lamb to be sacrificed for her child? What does the apostle say? "Neither by the blood of goats and calves, but by His own blood He entered in once into the

holy place, having obtained eternal redemption for us." O Mary, we think too little of that wondrous character of Mary! When she grasped the situation, when she understood fully the meaning of that revelation to her by the angel, how does she break forth when she comes to Elizabeth? She comes to Elizabeth and breaks forth and cries, "My soul doth magnify the Lord; my spirit doth rejoice in God my Savior." She did n't say in the priest my savior, in the temple my savior, in the sacrifice my savior, but "in God my Savior." Look at the comprehension, the perfect understanding of that at-one-ment with God! With all our boasted civilization to-day; with all our so-called poets and poetesses, show me one that could have so feelingly and spontaneously broken forth, "My soul doth magnify the Lord, my spirit doth rejoice in God my Savior." She had a full comprehension of the whole thing. She would n't go and bring a lamb.

But Mary's great grief came to her when she had to bring this lamb to God as a living sacrifice unto the temple. That is where the sword pierced through her soul, about which Simeon spoke. We do n't somehow give sufficient attention to Mary, because we think the Catholic Church has done so much by way of adoration that we have got a sort of repugnance to the virgin mother, and do n't give sufficient thought to her. We do n't want to worship her, but we want to study that wondrous character. How did Mary feel when Joseph suspected her virtue? Do

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we ever stop to think that she, who knew she was so pure and perfect, the handmaid of the Lord, would ever think that Joseph for one moment would suspect her? Now, here comes Mary, bringing this child into the temple. She has here a prominent part to fill. She has to fill the part almost of a priest, for she is bringing this Divine Lamb of God as a sacrifice into the temple, flesh of her flesh, and blood of her blood. It was her own flesh and blood that was here in her arms, and the legends tell us that as she stood at the entrance of the temple, she wept as she looked upon this beautiful baby, this baby that had now become to her so precious; she kissed it and loved it and said: "O, how can I give it up? O, I would give a thousand lambs, let them all be slain, for Him; only let me keep Him! O, how can I give Him up, so dear and precious to me?" Then suddenly she said: "Strengthen my heart, O Lord! I am Thy handmaid. I ask Thee to give me strength to be able to give Him up. He is so precious. But I am obedient to Thy will, for I am Thy handmaiden. Must I give Him up as the Lamb of God, not as the lambs that are being brought by the hundreds to the priest, all slain, with their blood flowing, but a living sacrifice? So she then prayed, "Strengthen my heart." And the answer came, "Thy heart is strengthened, O Mary." Thus the unwritten histories tell us the voice of angels said to her as she was entering the temple.

So Mary enters in. She sees Simeon walking in the court of the temple. It had been revealed to him that he would not see death until he had seen the promised light. And so here she was, coming to the temple. And Simeon came forward, and she gave him this precious burden, the Lamb of God, into his arms. And Simeon, taking this burden, this Lamb of God, out of her arms into his, broke forth exultantly and said, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." Here is the salvation of the world in his arms, and here his eyes had seen a light to lighten the Gentiles, "And the glory of Thy people Israel." And lo and behold! when Anna came in, she prayed and glorified God, for she had beheld the redemption of Israel. And so here Simeon dedicates Him before the thousands of people that were gathered in that temple court: dedicated Him as the Lamb of God, and his eyes had seen the salvation of Israel, and a light to lighten the Gentiles, and the glory of the people of Israel. So, you see, Christ's dedication was not done in a corner, but He was brought up here in the temple as a living sacrifice. And that is why Mary brings no lamb, because her babe was the Lamb of God and could not be redeemed by a sacrifice.

Mary did not go about gossiping, but Mary kept those things in her heart, and she pondered over them; she gave them deep and spiritual thought, but she kept them quietly in her heart, and pondered over them.

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The taxation season in Palestine is a very interesting one, for the old conditions still are in force to-day. Just as they gathered the taxes in the olden time, in the time of Christ, so they do to-day. Palestine to-day is a Turkish conquered province. In the time of our Lord Palestine was a Roman conquered province. In regard to many of our laws, they are the same. The mode of farming the taxes is the same as in the olden time. We have two representatives in the taxation season: one a Turk and the other an Arab; in the days of Cæsar one was a Roman and the other a Jew. When we collect our taxes, a decree is sent forth that on such and such a day the taxes will be collected. It was the same thing in the time of Cæsar Augustus. And there was a census to be taken, and Cæsar Augustus was going to register the titles of the lands and enumerate the people; and the same condition exists to-day. A decree is sent forth that upon such and such a day the taxes will be collected, and the people will gather from Dan to Beersheba, from all parts of the country, to have their claims settled and their names enrolled and to pay their taxes. It is not as it is here, just hand in your taxes to the tax gatherer; but you all gather at the town or village where the taxes are to be paid, and they generally begin with the lands and property in the immediate vicinity of the place where the taxes are to be paid. They begin to call the names. Persons owning property in Bethlehem and Nazareth must be present all the time, be-

cause their names will be called among the very first, as belonging to Bethlehem, and among the last as belonging to Nazareth. So we can see why Joseph and Mary had to remain there, because their names would be called among the first as well as the last. If you had come to pay your taxes, you would be gathered there in the large square of the inn or of the village, and you would be seated on the ground; a place like this platform would be raised, upon which would stand the tax gatherers and the scribe and the treasurer and several of the elders of the community, and the tax gatherer would call out in a loud voice.

Now, in the country you can own property, but you can lease it and you need not live there. But when the enrollment season comes, and the tax is to be paid, you have to be present in order to testify that you are a living soul. And so Joseph and Mary had to come. The histories tell us that Mary owned her property in Nazareth, and she was an independent property holder. The Bible does not give us very much information about Mary, but it says that she had "her own house." You remember reading that when she returns to Nazareth from visiting in the hill country of Judea, she returns to "her own house." A woman's name is never mentioned in the East unless she is an independent property owner, and sole representative of her line, male and female. Otherwise they would say her cousin's house, her brother's house, her nephew's

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house—some male relation belonging to her; they would put his name instead. But “her own house” means that she was an independent property owner, the sole representative of her line, male and female.

Not only therefore did Mary and Joseph own property in Nazareth, but Mary and Joseph, being lineal descendants of the House of David, owned property in the immediate vicinity of Bethlehem; because, as in Great Britain, the property is entailed, goes from father to son, and can never be sold. You can dwell in Nazareth, but at the enrollment season you have to come and have it declared that you are a living soul. So Mary and Joseph had to come because they were lineal descendants of the House of David, and both of them must have owned property in Bethlehem as well as in Nazareth, and they went up to Bethlehem to pay the land tax. She had her own house because her father, Joachim, left it to her, a palatial house, and that is where the annunciation took place.

So Mary comes to Bethlehem with Joseph because it is the enrollment season. Here everybody is gathered together. The ensign of each tribe is right where they are seated, as the delegates have their banners at a political meeting or convention. So every one that has come to be enrolled at the gathering of the taxes would have their banner, and the tax gatherer would be here, and he would call out in a loud voice. Here is the scribe. Here is his ink horn. (Here the lec-

turer produced and exhibited an ink horn.) This is what we might call a fountain pen—I think that is where they must have invented the fountain pen. Here is a little ink well, and here are the pens that are in the hole. You fill this with ink. You may think that if you turn it upside down it will run out. But no, you get a lot of floss silk, and put it in and fill the hole, and the floss silk absorbs the ink, so you have ink ready for writing all the time. The scribe puts this in his girdle. So you must imagine the scribe; and here is his pen and ink, the scribe sitting there, with the treasurer on his left hand. The tax gatherer calls out in a loud voice:

“In the name of God, the most merciful and bountiful Giver, I call upon you all that are within the hearing of my voice to come forward and pay your legal and lawful taxes as is required by the law of Cæsar Augustus, Emperor of Rome and King of the whole world, and also by the law of God that is written on your hearts.”

Now, at the time of Cæsar Augustus they said, of course, “Cæsar Augustus.” We use exactly the same expression to-day, only instead of saying “Cæsar Augustus” we say, “Sultan Hamid the Fifth;” “In the name of Sultan Hamid, Sultan of Turkey and King of the whole world, and also by the unwritten law of God, written upon your hearts, come forward and pay your legal and lawful taxes, and have your names written in the book of life.”

Out of courtesy they have to begin with the

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royal families of this district, the royal families that are mentioned, and the dukes and princes. First of all we find here upon our list the name of those belonging to the House of David—David who was King of Israel; David, King of the shepherds; David, born in Bethlehem; and in this city of Bethlehem we shall now proceed to enumerate those that are his descendants. First of all we find upon our roll marked here, "Plain of Rephaim," so many acres of land, bearing so many bushels of wheat, and so many fruit trees, all belonging to one called Joseph, of the House of David. Joseph's residence is in Nazareth, but he is a descendant of the House of David, not of the royal line, but of Nathan's; not of King Solomon's, but of the Prophet Nathan's. He also is belonging to the guild of the carpenters, line of the House of David: those who construct temples and synagogues. "Now, therefore, O Joseph the son of David, of the line of Nathan, if thou art in the hearing of our voice, we call upon thee to come forward and declare that thou art a living soul, and pay thy taxes."

Up would come Joseph, and throwing his money down before the tax gatherer, the tax gatherer would say to the treasurer, "Count it," and he would count it. And the tax gatherer would say, "Hast thou counted it? Is it all right?" "Yes, my lord, it is all right." Then he would turn to the scribe and say, "Now, scribe, write that Joseph, the son of David, of the line of the carpenter, hath appeared before us, that he

is a living soul, and that his name is worthy to be written in the book of life. Hast thou written it?" "Yes, my lord."

Now, this matter of the book of life may seem strange to you. To us it is something of daily occurrence. I was at one of these census gatherings, and a man was brought up. He could not walk; he was sick, and they had to carry him on a stretcher. The tax gatherer asked him his name, and asked the scribe to write his name. And he said, "Hast thou written his name?" And the scribe answered, "Yes, my lord, for it is worthy to be written in the book of life." "Hast thou written it?" And the scribe answered, "Yes, my lord." Then we saw that man, by some superhuman effort, raise himself up on his elbow, and he looked at us with wondrous eyes—I shall never forget those eyes—with such joy in them, and he said, "Praise and thanks unto God, my name is written in the book of life." And with that he expired right before us. But he was happy that his name was written in the book of life. Had he died one minute before, his name would have been blotted out of the book of life. So everybody has to have his name written in the book of life to be worthy. If you are not worthy to have your name written in the book of life, it is blotted out. If you have committed some crime or something against the law, it is blotted right out.

So it is written that "Joseph hath paid his taxes up to this day and this hour; and stands a

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free man in the books of Cæsar Augustus, free of all arrears of taxes. Hast thou written?" And the scribe answers, "Yes, my lord." And the tax gatherer says, "Now Joseph, son of David of the line of Nathan, thou hast paid thy legal and lawful taxes and thy name is written in the book of life."

"Next upon our program we find the fields of the shepherds, belonging to one called Mary, daughter of David, of the shepherd line, a lineal descendant in the royal line of Solomon and the shepherd line of kings; also, on her mother's side, of the House of Ephraim and Benjamin. And therefore now, Mary is a princess of the House of Israel and of the royal House of David. So many acres of land belong to Mary, who lives in Nazareth and also in Jerusalem. Mary, if thou art within the hearing of our voice, we call upon thee to come forward and pay thy legal and lawful taxes and have thy name written in the book of life." So then would come Mary, and kneeling before the tax gatherer would throw down her bags of money, and the treasurer would count it, and the whole formula would be gone through with again. And when the treasurer had said that it was all right, and just as he would be about to write, Mary would say: "Stay thy hand, O scribe. My lord, and all the people gathered here together, let me here declare to you that I, Mary, princess of the House of Israel, and daughter of the royal shepherd line of David, am legally and lawfully married to this man, Joseph, whom

you all know, of the House of David of the carpenter line, living in Nazareth, and that I, of my own free will, have married him, and that I have empowered him to represent me on all public functions as my husband, and that you in this new census of Cæsar Augustus inscribe him as such, as you know it doth not behoove a woman who has a husband as a living soul, to appear in public and pay her taxes, for it is only required of a virgin or a widow; and for this reason I have come to Bethlehem to declare this unto you, so that in this new census you inscribe him as my legally chosen and lawful husband. In the name of God do I declare this unto you."

And the tax gatherer would turn and say, "Do you bear witness what this woman hath said?" And all the people would raise up their right hands and say, "We do bear witness that she swore by Almighty God that Joseph was her legal and lawful husband." Then he would turn to Joseph and say, "Joseph, is this woman thy legal and lawful wife?" And Joseph would raise his hand and say, "By the living God, by the rock of the temple, Mary is my lawful wife." Then the tax gatherer would turn to the scribe and say, "Write, O scribe, that Mary this day hath appeared before us, that she is a living soul, and her name is worthy to be written in the book of life. Hast thou written it?" "Yes, my lord." "Write further, that Mary has declared to us that she is legally and lawfully married to Joseph of Nazareth, and that she doth appoint him as her

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legal representative, and that she stands free of taxes and stands in the census of Cæsar Augustus as a free woman, and recorded as married to Joseph of Nazareth. Hast thou written it?" And the scribe answers, "Yes, my lord." "And now, Princess Mary, may the Lord preserve thee as the apple of His eye; in the palm of His hand may He ever uphold thee, and the peace that passeth understanding rest with thee in this new life. Rise, daughter, and go in peace." And Mary would rise and step to one side, and go in peace.

And then the tax gatherer would say: "Are there any more of the House of David? Any more? We simply have had two names recorded of the House of David. If there are any more of that lineage, let them now come forward before we go on to the other families of the district, and of the community and of the land. Any more, any more, any more of the House of David before the record of the House of David is closed?"

And here Mary came up, and she said, "Yes, my lord, one more of the House of David." And the tax gatherer asked: "What more of the House of David? Who may that be?" "My little son, my lord." "Your son, Princess Mary?" "Yes, my lord. I came from Nazareth that my son might be born in the home of His ancestors, and He was born there, in the inn, in the very property of our ancestor David, of the House of Boaz, in the very inn which belonged to our great ancestor Boaz He was born." "Where is He?" "Behold, nurse, bring the child." "Is that your

child?" "Yes, my lord." "And what may His name be?" "Jesus." "Jesus? No wonder I saw the glory of God over you. He is the Christ?" "Yes, my lord; the Christ that was to be born of the House of David. I have had a great honor and privilege. A handmaid of the Lord, as you all know, serving in the temple, and a singer in the temple, the angel appeared to me and announced to me that the child was to be born and that we were to call Him Jesus, and that He was to be the son of the House of David and the Son of God. And so He has been born, and He is the Christ." "And is it possible that I have this great privilege, to be able to look into the face of the Christ, the Christ of the seed of David according to the flesh? Write, O scribe, one more of the House of David. His name is Jesus, the Christ. He is in the book of life, of the House of David. Close up the record of the House of David, for with Jesus Christ the House of David now closes. Every blessing be upon thee, Lady Mary, thou art blessed above women, the mother of Jesus Christ."

"Who hath declared His generation?" saith the prophet. No other name after Jesus! No other king could sit on the throne of David. So came the end and the beginning, the beginning of the reign of Christ, the end of the reign of the House of David. And the unwritten histories tell us that the tax gatherer was thus moved that he had seen with his own eyes the Christ, and that the scribe, with his hand trembling, had written

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Him down in the book of life. The traditions say that the tax gatherer was the father of Matthew, who sat at the receipt of custom and afterwards became an apostle.

And now we come back again to our wise men, whom we left for a while last night. We were walking with them towards Bethlehem. Now with them we go to Bethlehem to find this child. These men were wise men. They brought with them gifts of gold, frankincense, and myrrh. Now, gold always represents to us kings, frankincense means priests, and myrrh means scientific men. So these wise men were representatives of kings, priests, and scientists, and for once in their lives these three great powers united together, as one mind, to do honor to Christ. These wise men were great astronomers and astrologers. We have these men to-day still in the land, who are great students of the stars. Their names are not down in your university lists, they are not known as Professor So-and-So, the great astronomer, of such and such an observatory, but they are known in their own land simply as men studying the works of God. Come with me to one of these tribes whose wise men are students of the stars, and you will see them, sometimes night after night, studying those wonderful stars; and they will tell you, "We study the words of God and His handwriting, so that we may attain eternal life, for it is eternal life to have the knowledge of God which has been revealed to us through Jesus Christ."

Once, in company with my brother, we were traveling on the other side of Jordan, and we were the guests of one of these great chieftains, who was a great student of the stars. It was one of their star-studying weeks, and members of every tribe beyond Jordan had gathered together, the students, young men, and old men. And they had thrown open their black tents. These tents have a curtain in the center and are divided, half for the men and half for the women, which the curtain separated; but they had lifted up the curtains and the men had all gathered together. The young men were on the left side, and my brother was mingling amongst them, and the older men were on this side, a group of them talking and studying the stars, and I stood in the center of the tent, leaning against the pole and looking at those beautiful stars. The sky was of that wondrous blue such as you can see only in that part of the world. And as the atmosphere is very rare, distances are very deceptive, and it seemed to us as if we could touch the stars with our hands. And O, the millions of them! O the beauty of them, as we watched them! And as we looked at those wondrous stars, suddenly a star shot across the sky, and a young man said, "Alas! alas! a great soul hath passed away!" The Orientals believe that when a star shoots across the sky, it is a sign that some great soul has returned to its home. They believe that God has the counterpart of every star in a human being. As God He is called the Shepherd of the Stars. He knows

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them by name, for He has made them with His own hands. And then the chieftain, among the old men that were standing there, said to the young men, and especially to his son Ali: "Do not be grieved that a great soul has passed away. A greater soul than the one that has passed away has been born into the world, for God never leaves Himself without a witness. He calls one soul hence, and sends another forth. Look at that star, how it shines! Look at its beauty! A greater soul has been born into the world than the one that has left this world, to witness that there is only one living and true God." And as I listened to this man, I said to myself: "So it must have been with the wise men of old. It was these wise men that scanned the stars. It had been prophesied of old, and all the seers and prophets were looking forward to that time. And now had come the time, according to their calculations, according to all scientific data that men could understand, when that wondrous star, that star of Jacob that had been prophesied so long ago, was to appear, and in that star of Jacob was to be born the great one. So, as they watched the heavens, suddenly there appeared to them that star. And when they saw the star, they found out that they must go to Jerusalem and there inquire as to the place where He was to be born who was to be King of Israel. And so they journeyed thither.

Now, they have found Him through Herod, and they come here to Bethlehem, and they see

that star again, and they rejoice with exceeding great joy. And they went in and opened their vessels of gold, frankincense, and myrrh; they put on their garments, each one wearing the garment of his profession or rank. There were seven wise men, but three of them were representatives of professions.

What did they see? They found the young child and Mary His mother. Nothing is said about Joseph. Joseph had nothing to do with this matter. They had come to find the child Jesus and Mary His mother. And so here they came. First of all came the representative of the king; and as he came he brought a crown in his hand, upon a beautiful tray; and as he brought this crown, it is said to us that he knelt down before the child, and laid this regal crown before Him and said: "We have tried to rule well; we have tried to bring to the lives of the people the might and power of God by the rule of the king. We have done all that we could. But Thou, O child, Thou art He that is to be Lord of lords and King of kings." That is the title that the Persians gave their kings—lord of lords and king of kings—for to the Persian the king always was a representative, on earth, of God, and so they brought their crown here, and they laid it before Him, denoting that it was He that now was to represent God, that He was the Lord of lords and King of kings. And they bowed before Him, and they took their oath of allegiance to Him. He now was the great potentate.

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And then came the great priests, the wise men, the seers, the prophets, the priestly class, the highest, the Magians; and they came here, and brought their offering of incense and laid it before the child and said, "We have tried to be mediators between God and man; we have tried to show man that he belongs to God, to teach him a higher life, and all we could do we have done. But Thou art the Great High Priest; Thou and Thou only art the Mediator between God and man. Until now we have simply been representing Christ to come. But now Thou art the High Priest forever unto God." And so they placed their incense before Him.

And then came the great scientific men, they who had delved down to the bowels of the earth, who had looked into every flower and leaf and root and plant, and into every stone, and into gold and silver, and had tried to find out the source of all life. They came, and they laid the myrrh before Him, to signify that they had looked to find the source of life in everything that was created; that now He was the One that had created the whole world, and to Him belonged all this glory, for it was all His.

And so these three men bowed before Him and glorified Him, and took their oath of allegiance and worshiped Him. Therefore we see that when God sent His only begotten Son into the world, He sent the most precious thing that He had. He was heralded by angels, singing in the sky, "Glory to God in the highest, on earth peace,

good will towards men." We find Mary breaking forth, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." We find Simeon declaring Him the salvation of God, "for mine eyes have seen Thy salvation," declaring Him the glory of His people Israel. We find the shepherds praising and glorifying God, for they had found the Christ of God; they had found Him wrapped in swaddling clothes, and they praised and glorified God, and soon all Bethlehem heard and wondered at the things that had been told them. And last, but not least, we find the wisdom of the world gathered together as representative men, all bowing and kneeling before Him and recognizing Him as the Lord of lords and King of kings.

And so the advent of our Christ was a glorious thing in this world: proclaimed by wise men, religious men, shepherds, priests, and kings; and it was not simply, as we have often pictured it, that of a miserable, poor, unnoticed person coming into the world, when every evidence in the Scripture proves to us the contrary, and that those that were looking for the redemption of Israel beheld in that child the glory of the people of Israel. Kings and princes bowed before Him.

An angel appears to Joseph and bids him take the young child and His mother and fly into Egypt, "for Herod seeketh to destroy the child." So Joseph and Mary take the child and flee into Egypt. Egypt has from time immemorial been a refuge for us in Palestine. Whenever we are in

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trouble or disfavor with the government, or wish to escape military duty, we fly to Egypt, and the Governor can not reach us there; then, when the danger has passed, we come back again. So with Joseph and Mary; when the danger was passed they returned to their home. Where did they go in Egypt? To Heliopolis, which was the ancestral home of the Joseph who was married to Asenath. And literally speaking, as Mary was a descendant also of the house of Ephraim, she went among her own kith and kin. So it was written, "Out of Egypt I have called my son." And there the child was protected.

After the danger was over they came back again to Nazareth, and here we read that the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him. I don't know how we get the idea sometimes that Jesus was not a handsome man. Many of our artists have given us very fine pictures of the Christ, but others are hideous pictures. They get the idea from the thought expressed in Isaiah, "He was without form or comeliness." Now, when we want to say about any person that he is not a Corbett or a Sullivan, we say, "He is without form or comeliness." That is what we would say of these pictures in the newspapers, great big arms, like ropes for muscles—that is the idea of the world to-day. People say, "That is a manly man; look at his muscles." Everybody is exercising with dumbbells to have muscles like ropes, because the idea of the world is just that a man

must be all bunched out. "God never delighted in the legs of a man," we read in the Psalms, "neither in the swiftness of a horse." That is what we delight in, but God does not; man delights in those things. So they were looking for Christ to come as some great big blustering fighter, and all the nations would say: "Do you see that fist? We come as warriors to sweep everybody off the face of the earth that stands in our way. We are going to be IT, to have dominion over the world, being the strongest and greatest warriors and men that the world has ever produced." That was their idea. So the prophet said, "He is without form or comeliness." Christ was not a form. You could not put Christ in a form. What kind of a form would you put Him in? Whose ideal would be the one? Christ was a power and not a form. He was without form and without comeliness, according to the ideas of the world. Some people think that it is only a fighter that is really a handsome man; others do n't think that.

But Jesus must have been the handsomest man that the world has ever seen. How could He be otherwise? Was He not the very embodiment and incarnation of the law? Did Jesus ever break the law? Was He ever sick? What makes us ugly and decrepit? The breaking of the law. Did Jesus ever break such a law? We never read that He was sick. He was the very embodiment of the law itself, God in man, and man in God—perfection. He could not be other-

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wise than the most beautiful man that the world has ever seen. So full of power, of health was He that when the woman touched the hem of His garment, in an instant she was healed.

And O, His voice! Why, His very enemies said, "No man spake like unto this man." The descriptions that we have of Christ are that He was tall and stately, with beautiful gray-blue eyes and long dark lashes. He had the most wondrous, compassionate eyes. His hair was of the type of the house of David, which was the auburn type. It was long and wavy and fell to the shoulders, and sometimes, when the light struck on His head, His hair would look just like a radiance of gold. Then, on the other side it would be of dark brown, so some people would say, "His hair is dark brown, His eyes are black," while others would say, "His eyes are gray-blue and His hair golden." So both these types seemed to blend with Him, and He was a beautiful man, the most beautiful man the world has ever seen. And the Bible says about Him, "And Jesus increased in wisdom and stature, and in favor with God and man."

We see Him as a child of twelve coming up to Jerusalem. It is the Feast of the Passover. Why does it mention twelve? Why doesn't it say eleven or thirteen. Because twelve was His initiation year. Up to the age of thirteen the father or the eldest male member of the family is liable to divine and human punishment for the offenses of the boy, but as soon as the boy

becomes thirteen, the father or guardian brings him up to the synagogue and declares that he is now what is called a "Bar Mitzvah," "a child of the commandment;" that his son has been instructed in the why and wherefore of the fasts and feasts, and all about the law, and the ceremony of confirmation takes place, and this child then becomes a member of the united church, and he is looked upon as being old enough to get married, and bears his own sins.

At twelve years old the ceremony of initiation takes place and the child is initiated into the why and wherefore of the fasts and feasts. And so here Jesus comes, at twelve years old, to be initiated into the Feast of the Passover. You will see them coming to-day, from Dan to Beersheba, with their flags and banners, to spend the Passover in Jerusalem. During the lenten season, they begin every day coming up to Jerusalem, and in Passion Week they all come by tribes, bearing their banners, and the little boys of the village go ahead of the procession, and the boys that come to be initiated carry their banner at the head of the procession. So the Jerusalem procession meets those who come from the villages, and precedes them through the streets of Jerusalem, and they come to the places of worship, and their banners are taken from them and placed each one according to his lineage. They attend the public service, and afterwards attend what they call the schools of the law, equivalent to what you call your Sunday

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schools. You have your Sunday school adjoining your Churches. Ours would be outside, in the court. There are arcades; there are the doctors of the law, and all the little boys that can read gather together and hear them study different questions of the law. And those are open all day long, every day—not like your Sunday schools, one day once a week. And we even have a relay of priests that are there at night, so that if anybody wants any instruction on a religious point, they simply come here where the doctors of the law are sitting, and they can get all the information they want.

The little boys that can read are allowed to come in with the doctors of the law, and are at perfect liberty to ask any question of the doctors, and the doctors ask them questions, so that the child shall have a reason for his faith. And they never think of silencing these young aspirants, but question them very closely. You will see the doctors of the law sitting in these different places of worship. For instance, in the Mosque of Omar the doctors of the law will be gathered together at the Feast of the Nebi Moosa, and at Easter time. These feasts are mentioned by their names, but the Passover and Easter and the feast of Moses all fall together at Easter time. The three different religions have all been cradled out of the Bible, the Jewish, Christian, and Mohammedan religions, so they all have these same feasts, and the doctors and priests from the different villages meet at these

three feasts, and the doctors of each respective religion of Jerusalem give special lectures at that time, each in their place of worship. And after the public services, the doctors from the different villages come and listen to the lectures delivered by the different priests of Jerusalem. It is a sort of parliament of religions.

Of the boys, the principal ones will begin and read the opening part of the Scripture. And as they read they will sway their bodies back and forth in the Oriental way. They never sit still, they rock back and forth. They believe that in this way they can better become oblivious to their surroundings, and that in this way they can rock everything into their memories. It is perfectly wonderful what memories they have. If you come and talk to them, they don't even hear what you say. They become so absorbed in their readings and recitations that they don't care, no matter who is there, they go right on in the same way, and they sway their bodies backwards and forwards and scream, "Bismillah," "In the name of God, the most merciful and bountiful giver, holy and blessed is His holy name." Then they all sway their bodies backwards and repeat the same thing. This is preliminary to these different discussions they are going to have.

Now, as they are here seated, and these different children are asking questions, and the principal doctor of the law is replying to them, they see the child standing at the entrance. He

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has a little copy of the Scriptures in his hand, and the priest says, "Behold, a child stands for admission into our school. Shall we receive him?" And they say, "Yes, receive him, in the name of the Lord." He rises and comes up to the child and bows, and the child bows before him. He says, "Child, hast thou come to be admitted into the school here?" And the child says, "Yes, my lord." "You will be initiated here?" "Yes, my lord." "The peace of God therefore rest over you. Enter, child."

The child is brought in. All rise to receive the child—boys, priests, and all—and the principal priest takes the child and sets him in the midst of them, because he is the child that has come to be initiated. (Here the lecturer illustrated this reception, assisted by a child who accompanied her upon the platform.)

Now, being a stranger and from Nazareth, their principal preacher takes him under his own wing, and so he will spread his cloak over him, like that which is called sitting at his feet, or his particular student, like Paul at the feet of Gamaliel, (indicating); he is especially to be protected now and to be taken care of by the principal priest. And the child having long hair, as he has, shows that he is a Nazarite. And his being dressed in white shows that he has come up to be initiated. Jesus must have worn His hair long, because He was a Nazarite. That is their vow, that no scissors must touch their hair. The priest would say to him: "So you have come to be initiated? Now,

child, what do you understand about initiation?" And the child would answer, "I understand by initiation my relationship with God." "Your relationship with God! Ho, ho, ho, ho! Listen, doctors; listen, children, what he says, his relationship with God! You related to God? Who told you that you are related to God?" "The Scriptures have said so." "The Scriptures? Let us see where the Scriptures say you are related to God." (Here the lecturer produced a roll of manuscript.) Now, this is the manuscript or copy of the law that the child has, and I will just open it in order to show you. You little boys and girls, if you went to Sunday school, instead of carrying your books, you would have a copy of the law rolled on a stick. This is the stick, and the handle is all inlaid with silver. (Indicating) This is a copy, written on parchment. This roll would be called also a flying roll. When the priest especially wishes to bless the people, the word is written on the skin or flesh of an animal. They have n't yet understood that the Christ came in the flesh, and that was why they regarded His words as being so holy. They would n't regard anything written on paper as being holy, but only if it is written on what was once flesh. Parchment was the skin of a holy and consecrated animal, so it was the holy word of God; and that is why you can't get a Jew to show any disrespect to a copy of the law. If there is one letter that is not correctly written, they will take and bury it, because the skin is holy, it once was

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alive. And so it is the word of God written upon what was once flesh, and they don't understand that the word of God became flesh. And so he would take that and say: "The word of God that once was flesh, that is holy; be at peace with you. His flesh can only be peace, peace, peace." So that is called the blessing with the flying roll.

Now, he says: "Child, thou hast said that it is written that thou art related to God. Now, we have our Scriptures, both yours and these others, and we will see where you can find it that you are related to God. How do you know that there is a God, in the first instance." "It is written." "How do you know it is written?" "It is written in the book that there is a God." "Well, read, and let us see." "In the beginning God created." "Well, how do you know? Suppose we say to you there is no God, there is no God, and that this is a forgery, it is not true; what will you say?" And the child will say, "Why, no one will forge anything that there isn't an original of; but should even this be a forgery, God hath written Himself upon the heart of every man, and that can not be forged."

And so they were amazed at Jesus' learning. They patted His shoulder. "Surely you have got understanding, child, understanding of the word of God. Yes, it is written in the Scriptures that were inspired by God that man is related to God."

Now, therefore, has come the time when the priest has to give to the children assembled to-

gether the history of the evolution of man. You mustn't think that it is only in this country that they talk about the evolution of man. They do that also away over on the other side of Jordan, and they say: "Now, many infidels have come to our land, and have brought their books, and translated them into our holy language, so that our youth can forsake their God; and the infidel says in his books, that he calls science, that man has come out of an animal, that he is evolved out of a monkey; that the animal has been growing until it became a monkey, and out of that ugly monkey came man." That is what the world says, and therefore they trace no relationship to God.

Now, the Scriptures tell us, and our wise men, and it has been handed down from time even before the Scriptures were written, that God hath created everything after its kind, and this world is God's garden; it was His specialty, a kind of model farm. He created everything after its kind and said, "Let it be, let it be, let it be." And all this came into existence as God had thought it in His mind. He had built it in His mind, and then He manifested it all in these different creations, and nothing evolved one out of the other. He did not say, "Out of a fish shall come a bird, and out of a grasshopper a fish," and all that sort of thing, but each one according to his kind. There is a similarity, but that is as in all things, basically; there is a similarity, but every kind is of its own kind.

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Then God said, "Let us make man in our own image." He did n't say in the image of a monkey or any of these animals. He did n't say, "Let us gather all these animals together and we will make man out of them," because man's making had nothing to do with that of the beasts, for God did not gather all the beasts together and say, "I will make a man of them." But He took of the dust, that precious, wondrous dust that He only has made and that only He knows the secret of—not this mud that we see, for we know it was the divine dust that He took, because He was going to make a divine man, a man after His own image; and so He took of this dust and He created man; He fashioned him, made him. Then, when He had made him He did n't say, "Let it be," but what did He do? He took and breathed—into his mouth did He breathe? No, for your mouth is given for speech and for food, but He breathed into his nostrils, and that wonderful breath went through him, and man became a living soul—a living soul!

Now then, man is made in the image of God, a living soul by God's own creation. And then man wants to know where he came from, and so he wants to see if he belongs to any of the animals. He wants to find out where he can find his mate in the animals and see if he evolved, as these infidels say that he came out of them. And so man had all the animals, and he named them, and God saw that Adam named every animal according to its name, and as Adam looked into

this evolutionary business to see if he was there, he could n't find himself. He found that he was not from the animal, but he was from God. And when God saw that Adam understood that he had n't evolved out of a monkey or an animal, then God put him to sleep, and He took of that very breath that He breathed into his nostrils, for there are two nostrils and there were two breaths of God in man—then God took that other life and He builded a woman, and therefore man and woman, in the image of God created He them. They are holy; and therefore you are a descendant of that man and woman, created by God, and you are not related to the monkey. And so when you go forth to the world to preach the gospel of your religion, preach to them that you are a child of God and not the child of an animal. Praise and glory to His holy name, you are related to Him and you come to God's temple to be joined to God, to show that you are God's child, and to declare to the world that you are related to God.

So here the child was amongst the doctors, and we see what wisdom Jesus had. Some people go to the extent of saying that Jesus was an ignorant mechanic, a Galilean peasant, and all that sort of thing; but when He was a child of twelve He astonished all the doctors of the law in the temple. And do you suppose the doctors of the law were not wise men? Here He was, asking questions, fulfilling the prophecy, "And the Spirit of the Lord shall rest upon Him,

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the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord;" and His mother and Joseph looked for the child and could not find Him, but thought that He had gone on with their kinsmen. So they come back to Jerusalem to look for their child. Suddenly Mary remembers that He must be in the temple, and she comes and finds Him sitting among the doctors of the law. And so Mary comes to speak to Him. Why does n't Joseph come? Joseph was not a son of the temple. Mary had been brought up among them. No other woman could have gone, no more than a woman could go into the classrooms of Yale or Harvard unless she was a student amongst them; then she could come in. But Mary could go in. Joseph could not go and talk to the child, because he did n't belong to the doctors of the law; but Mary did, and so he accompanies her. Joseph was her protector, and he accompanied her. She comes up and touches the child on the shoulder and says to Him: "Child, why have You dealt with us in this fashion? Behold, Your father and I have been looking for You everywhere." And the child looked at her sweetly and said to her, "Wist ye not, mother, that I must be about My Father's business?" Who had told Him Joseph was not His father? Mary had especially kept this as a secret from Him, for it was her business to attend only to His human development and not tell Him that He was a child of God until that would be re-

vealed to Him by God Himself. And so she was amazed that He knew about it, for she knew that neither she nor Joseph had told Him. And so He said, "Wist ye not that I must be about My Father's business?" And the legends tell us that when the priests heard Him, they said: "What! Thou art a blasphemer. Dost Thou say Thou art the Son of God? We shall kill Thee here on the spot. How dost Thou dare desecrate the temple of God and say that Thou art about Thy Father's business?" And Mary said: "Stay thy hand. You can not touch a hair of His head. He is my child and I am responsible for every word that He says." As I have already said, according to our law, until the age of thirteen the parents are responsible for every act and every word of their children. And now, therefore, Mary said: "The child is only twelve years old, and I, Mary, of the House of David, am responsible for Him, for He is my son and under my protection. Come, child; come, child; come, come, come with us, child; the time has not yet come, child, when Thou canst proclaim Thy Father's business; but it will come. Remember, child, truly Thou art the Son of God. But now, child, Thou art still under the law. Thou hast put on the flesh in order to come and teach the law in Thy Father's house, for that is Thy business. But as You have been born into the flesh, the son of man, You must still for some time obey the law and be under it, until the fullness of time shall come, and then You can come here in the temple

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and preach Your Father's business. But now, child, return again with us to Nazareth; return and wait there under the law until the fullness of time."

And so you read that the child returned with them, and He was subject unto them. And so you see, children, how you have to be subject to your parents. Even Christ became so obedient, though He knew right there in the temple that He was the Son of God, still God had given Him a father and a mother, and He was subject unto them, because He was under the law. And so He returned with them to Nazareth and abode with them.



THE GARDEN OF GETHSEMANE.

III.

The Manhood and Ministry
of Jesus.

THE MANHOOD AND MINISTRY OF JESUS.

Last night we studied the childhood of our Lord together, and we saw Him as a child returning back again to Nazareth with His mother. We saw Him in the temple amongst the doctors of the law; we saw that the doctors of the law were amazed and astonished at His wonderful learning, and we see Him going back again to Nazareth; and here we read that "He grew and waxed strong, and was filled with wisdom, and grew in stature and in favor with God and man." In this home of Nazareth Christ attained superior excellence, which remained in its purity all through His earthly career.

The carpenter's shop—we hear people say, "O, He was a poor mechanic, He was a carpenter." God said about Him, "This is My beloved Son." We don't hear it said that God said, "This is the son of the carpenter," but, "My beloved Son," the carpenter having achieved to such a height.

Let us study this matter of the carpenter. The position of carpenter in Palestine is one of great honor. It is an honorable position. No other tradesman could attain to the position of a high priest except a carpenter. We have a proverb that says, "He who does n't teach his son a trade teaches

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him to steal." And so carpentering is one of what we call the high trades. It was Joseph who was the carpenter. The question was, "Is this the carpenter's son?" Once they asked, "Is that the carpenter?" or rather, "the carpenter's son." Now you will find that Joseph was, as I explained to you yesterday, of the line of the carpenters of the line of the House of David, and you will find to-day that the king of England is a carpenter by trade. All kings have to learn a trade. Emperor William is a carpenter by trade; the crown prince of Germany has only now completed his tuition in the trade of carpenter. The word "pontiff" means a builder, a carpenter. "Pont" means bridge, "pontiff" a builder. The Pope would be called a carpenter. So that was always an honorable thing to be a carpenter. I don't know why we get the idea that Joseph was poor because he was a carpenter. We haven't got such very poor carpenters. It doesn't say he was a worker of wood. Among people that are workers of wood we find a good deal of poverty, but a carpenter, a *Nadjar*, that is in our language a master carpenter and builder. I don't know that your carpenters here are poor. I have traveled almost the length and breadth of the United States, and yet I have never come across what you call a poor carpenter. Joseph, therefore, was the carpenter of the temple, and a synagogue builder, as he was also the agricultural carpenter of Nazareth.

An agricultural carpenter must be a great genius. He has to invent and make agricultural

implements for every kind of farm. It is not like what you do here. You turn out your agricultural implements by the thousands or tens of thousands, and you can use them in every State and in every land. It is not so with us. Every couple of acres of land are entirely different. And so this agricultural carpenter had to be a very clever man, because he had to make his implements to suit the land. Here the first acre is beautiful soil; the second is all covered with cobblestones; and the third is all rock, probably covered with a layer of six inches of soil upon it, and he has to make ploughs and instruments to suit that particular soil.

You will see our carpenter sitting any afternoon on the doorstep of his shop. Why, a carpenter is also a judge in our land. Anybody having a quarrel with another goes at once with him to the carpenter to settle it, and says: "You are the one that invents implements, you are the one that mends them, you are a genius in our village. We have had a quarrel. This man has abused me." Come now, let us go to the carpenter. What do you want to go to the law for, and have a lot of bother with the lawyers and all that sort of thing? And he comes and adjusts their quarrels. He says, "Let us reason together;"—and so he is a great man; he becomes a sort of judge among them; he is beloved by the whole place.

Who does not know Joseph the carpenter as he sits here? He has a number of workmen, and he sits here watching for the farmers. About four o'clock you will see the farmers coming along.

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Here is a man with a plough on his shoulder, and he calls out, "Father Joseph, father Joseph, look at this plough you made for me; it broke, and what am I to do with it, how am I to plough the field?" Father Joseph gets up and says: "What is the matter, what have you been doing with that plough? Why haven't you had your mind upon what you were doing, and not your head wandering about? Don't you know the land is covered with these cobbles, and when you came to where the cobbles were, why didn't you lift your plough? You went bang into the rock, and broke your plough;" and he says, "Are n't you ashamed?" He says, "Come here now and sit down, and I will give you another plough." He goes out with him the next day and shows him how to plough. Therefore he becomes a master and a teacher to these ploughmen.

Then you will see him sitting there again. Another man comes along with a yoke, and says, "Father Joseph, look at your yoke; it is all broken;" and he looks at it and says: "Why, why, son, why did you put those grievous burdens on your oxen? When you were ploughing, first you did n't adjust your yoke properly, and then when you had a sharp corner, and you should have taken a good sweep around, you took a sharp turn and broke your yoke, and almost broke the neck of your oxen. Are n't you ashamed of yourself, to put grievous burdens like this upon your animals? Now come with me and I will show you how to adjust your yoke." And he goes with him and shows him how to adjust

his yoke, and how to take the sweep around so as not to break the yoke and break the necks of his oxen.

A carpenter does not take money for his work, but takes exchange. The farmers bring him wheat and barley and different kinds of cereals and chickens, and butter and cheese and eggs. All these are brought to Joseph the carpenter to pay for the work that is being done by him. So the carpenter's house is full and overflowing with all sorts of things. You will find the great grain bins loaded with wheat and barley and things he has taken in exchange. He is a good man, a kind-hearted man, and the people know it. There has been a drought in the land, and the poor people have had to mortgage all the jewels of the women for food. They have no collateral now to give. There has been a drought, and the first rains are falling. They haven't any wheat, haven't any money to buy bread to eat; they don't know what to do. They can't pay any more high usury, and they say one to another, "Come, let us go to Joseph the carpenter, he will help us out." And they come to him and say: "Abou Yusef, Father Joseph, we have no collateral to give you; won't you trust us with a few bushels of wheat and barley, so that we can go and plough, now that the rains are beginning to fall? And when God gives us His blessings we will give you back ten, twenty, or thirty fold." He says, "All right, go to the barn and take it." He does n't even go to see that they do n't take too much. He says, "Go to the barn and fill your sacks." I have

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gone with them and seen them at the grain bins, and have seen them fill their measures until they got a lot of wheat and barley. And then you will see them coming out to the field following the ploughmen, and sowing the grain and praying to God, saying: "God bless Joseph, God give him every blessing and riches. He has helped us in our need; and God bless this grain that we are sowing, so that we may return it to Joseph the noble one, Joseph the carpenter." And they go with tears in their eyes and weep and say: "O God, have mercy upon us, have mercy upon us, for we have n't got any bread to eat, but let this come back to us a hundred fold. Father Joseph, the carpenter, has helped us, and not the usurer." And so they go and plant the seed, and then the rains fall again, and the sun shines, and their seed grows into golden grain, and you will see them going to the harvest fields and harvesting; and they come back with laughter and rejoicing and mirth, as they sing:

"God make Joseph victorious, God give him every blessing, dear Father Joseph, our Abou Yusef. God bless him, for through him have we been able to eat bread."

And so this is the home of Joseph the carpenter. This is the home where Jesus grew, where He saw compassion, justice, love, charity, nobility of soul and of spirit. This is the home where He waxed strong, being filled with wisdom; and He grew in stature and in favor with God and with men—the beautiful home of Joseph the carpenter of Nazareth, the husband of His mother Mary.

For eighteen years we do not see Jesus. When we see Him again He is a man. He is traversing the country from Galilee to the Jordan. What has He been doing all these eighteen years? Some tell us that He was a teacher; He taught the boys in the different synagogues and the schools. He was preparing Himself for the fullness of time, when at thirty years old He could come forth officially before the world. He would now be, so to speak, of age. According to the law of the Levites, no man could come forth before thirty years old, and so He was in preparation. We have a legend which tells us that He taught the dyers how to dye colors. All the dyers' shops in Jerusalem are called Christ's shops. You don't hear about the dyers' shops, but you hear about the Christ's shops, because they say He taught them how to dye colors.

When we see Him he is at the River Jordan. People have come up to the Jordan from all parts of the country; Jesus comes up to John and asks him to baptize Him, and John refuses; John says, "I have need to be baptized of Thee," but Jesus says, "Refuse not to baptize Me; suffer it to be so now, for thus it becometh us to fulfill all righteousness."

The custom of baptism was not introduced by Christ; it was an old, old custom that John was reviving. It was an old custom coming down from the time of the flood. The sign of baptism was a sign that the son of God, that is man, had never been destroyed, that he had been saved, and so that was the royal sign; it is called the royal sign of the son of God. It comes from the time of Noah,

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the righteous one. You will find an allusion to that in 1 Peter 3:20: "When once the longsuffering of God waited in the days of Noah, while the ark was a-preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto, even baptism, doth also now save us." Then again in 1 Corinthians 10:1: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud and flood, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." So we have here the two kinds of baptism, the one from the time of Noah, the other from the time of Moses. The second is of a higher type, the being baptized unto Moses in the cloud and in the sea. Now they are baptized unto Christ; and as Moses led them through the sea, Christ had to go down into the river of life which the River Jordan typifies, in order to be able to redeem man and bring him out into everlasting life. And so He says, "for the sake of righteousness."

Many people ask me which is correct, immersion or sprinkling? Now, both are correct. Immersion, of course, is the oldest form; we still practice it in our country at the present day, and many places where they have no water they dig a hole in the sand and immerse the person, and pour sand over the head. In the same way they are also immersed and water is poured over the head. It is a type of being baptized by the Holy Ghost, and as Christ was so baptized it was to typify that form. Of course immersion is the oldest form.

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I have been both sprinkled and immersed. When I was a baby born my father belonged to the Episcopal Church, and they sprinkled me with water from the Jordan, according to the form of the Episcopal Church. Then there was a nun, a friend of my father's, that belonged to the Greek Church, and she thought that was n't baptism at all, to put water on my head; so she had me immersed in water and anointed with oil, according to the Greek fashion. And when I grew up to be eighteen years old, I demanded baptism at the River Jordan, where I was immersed. So I have been sprinkled and immersed. But in baptism it is not the idea that baptism is going to save us, but it is the fact of our coming out and declaring that we belong to Christ, and that we are going to enter, as Christ did, into the stream of life in order to save souls, in order to save people. Because when we are ready for baptism, then we are already Christians, and the fact of our going into the water is not going to make us holier. The fact is that we are not afraid to bear testimony to that which we believe, and we are going to enter into the stream of life to save lives as Jesus did.

Going into the River Jordan, He is now entering into the stream of life, He is entering upon His public ministry, and John baptizes Him. It is just as it is in your Churches here—when a man is publicly ordained he is ordained to the work of saving souls, of entering into his public work as a teacher and as a preacher. And now Jesus is baptized. The heavens are opened and we hear a voice from heaven

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saying, "This is My beloved Son in whom I am well pleased;" and we see the Holy Ghost, in the shape of a dove, typifying innocence and purity, descending upon Him. Jesus comes out of that baptism filled with the power of the Holy Ghost. He comes out now under a different law; He comes out from that water to do higher and holier work. The work He had done previous to that was pleasing to God and received God's affirmation and sanction; but now He comes out filled with the power of the Holy Ghost, all radiant with that power.

He goes forth now into the wilderness and fasts forty days and forty nights. Why does it say forty nights? Because in our country it is the custom to fast forty days; we have a month of fasting, forty days, which is called Ramadan. We have the people fast all day long until sunset, and at sunset a cannon is fired, and they sit down and eat and eat until midnight, and at midnight another cannon is fired, and they enter into another fast. This is the custom in the Holy Land from time immemorial. But Jesus fasted forty days and nights, and He is here under this power of the Spirit in the wilderness, among the beasts of the fields. Have you ever fasted? You just try it. This is a good time to fast, in Lent. I think nothing of fasting three or four days. But how must you fast? When we fast it must be an absolute fast. You must fast with your face all shining, you mustn't think you are doing any penance. That is no good. It is when you want to get a higher understanding of the Spirit and come in communion with God,

Jesus fasted forty days and nights, and when His fast was broken, He was a-hungered, the human body asserted itself, and now He is to be tempted of the devil. Now, the devil was a very up-to-date person. Many people have an idea that the devil is a creature with horns and hoofs and all that sort of thing, an ugly person. He isn't that at all; he is a beautiful being, a beautiful creation, for he was created the great angel of light, most beautiful, and that beauty was never taken away from him. He was hurled down from heaven, but his beauty was never taken from him; his beauty remained and that is how he makes himself like an "angel of light." So he comes to Christ with all his persuasiveness—he can quote Scripture by the hour. He understands all illusions and delusions. He is wise, he knows things; he is up-to-date, and he always comes in that way, beautiful. When he wants to make somebody specially wicked, he makes himself so lovely, he turns to his original character as the great angel of light. So he comes to Jesus.

Now I will recite to you the way it is recited to us, how the conversation comes between Jesus and the devil. The devil you know was a fallen angel, and his punishment was to tempt man, and his greater punishment was to tempt God as man. Sometimes one almost feels a pain of sorrow for Satan, how much he must suffer. That was his punishment because of his disobedience to God, because of his rebellion; his punishment was that he should tempt God. And sometimes amongst our legends they tell us that he is always glad when

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man does not fall, or rather, when he withstands his temptations. For then he feels in some way that he can expiate his own crime; and so it is not always due, after all, to the devil that man sins—it is of his own wickedness. He is allowed to sin, and the devil encourages sin. When the devil stands there and fulfills his work of tempting him, it is of man's own free will that he goes and sins. He can not say, "He tempted me, and I fell because he tempted me."

So the devil came to Christ and he said to Him, "Jesus, You are hungry; why should You suffer hunger if You are the Son of God?" Now when we use a term like that, and say to anybody, "If you are so and so," it means you are so and so. And so when the devil said, "If Thou art the Son of God," it meant the same as if he said, "Thou art the Son of God." He said, "If Thou art the Son of God, then take these stones and make them into bread." He was appealing to His human side there. Which one of us that could make stones into bread, in order to show that we were the chosen son of God, would not hire the biggest hall we could find, and charge five dollars apiece to have people come and see we had the inspiration of God upon us? Think what a terrible thing for the devil to tempt Christ! There was Christ in the form of man, with all the frailties of man; and the devil says, "If Thou art God, and I know Thou art,"—he knew he could n't tempt Christ to sin, but he wanted to tempt Christ to give up His mission as a failure; because if Christ would turn those stones into bread

for His own gratification, He would give up His mission as Saviour. He wanted to turn Him from that mission; he says, "Turn those stones into bread." So Jesus, whose meat and drink was to do His Father's will, turns to the devil and says, "Man does not live by bread alone, but by every word that cometh out of the mouth of God."

"Ah," says Satan within himself, "I could n't get Him here to perform a miracle for Himself; I know what I will do, I am going to offer to make Him king. That is a temptation that will appeal to Him as the son of man, the Son of God but yet a man," and so he says to Him, "Jesus, will You come up with me to that high mountain?" And Jesus goes up into that high mountain. I have been on that mountain, the Quarantine Mountain. You go up and up and up, and what an up-going it is! There are deep precipices, rocky pathways which make you dizzy as you go along; you have sometimes to shut your eyes and feel your way along the edges of the precipices. There are a great many places where hermits live, Greeks and Russians and Arabs and so forth, that live in the caves of that high mountain. You still go up, and when you get to the top what a vision of loveliness greets you! It is as though you see the world at one glance. To your right, as far as the eye can see, lie the blue waters of the Mediterranean Sea with the ships sailing across its bosom; here at the back is the mountain of Lebanon, with the beautiful pine and fir trees, and the snow-capped peaks. From the foot of Benais you begin to see the Jordan as it

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winds in its course. We call it the emerald necklace, and then it cuts through the blue-hued waters of the Sea of Galilee, which looks like a band of gold in the center, and then it commences twining and twining in its emerald necklace until it crosses the plain to the Dead Sea, and then it is swallowed in the middle as it were by a whirlpool; and so the Jordan flows day in and day out, and the Dead Sea never grows any larger or any smaller. Here at your feet you see the beautiful city of Jerusalem, with its walls and towers and domes and spires pointing heavenward; you see the many villages nestling in the mountainside or down in the valley. Palestine is an epitome of the whole world. You don't need to go out of Palestine to see the whole world in a nutshell. We have our volcanic regions, our prairie regions and seas and lakes and mountains, and here you have the eternal snows, and all the trees that grow in the cold regions; and down here you have all the tropical plants, and peaches and figs and raisins and pomegranates,—all kinds of fruit, all kinds of flowers. Everything grows with us in Palestine, so you have the whole world before you.

Now, the devil, who had this power of being able to bring before Christ in a moment of time all the kingdoms of the earth, said to Him, "Look here, Jesus, all these will I give You if You will fall down and worship me, or make an alliance with me; all these will I give You." And we are told that the devil had the power to be able to bring before Jesus the whole vision of all powers of the

kingdoms of the world, and he had also the power to bring before Jesus His crucifixion, with all its humiliation, with the revilings, with the spitting, with the crown of thorns—all were brought before Him. And he says: "Look here, Jesus, You are the Son of God, You are the chosen one, that should be the Messiah and sit upon the throne of Your father David. Look at Your people down there. What is the use of trying to save these people? These very people You want to save will spit at You, will pierce You, and will kill You; what do You want to do all this for, when You can get the whole world without it, only recognize my power in it? What do You want to do it for? Look at Your people down there, slaves trodden under the foot of the Romans, Israel persecuted and enslaved; look at them. You can be a king—I shall bring all kingdoms to You, and they shall bow down before You; I shall exalt Your name through the whole earth. You can bring in such a kingdom of equity and justice and righteousness, without Your going all through that, only recognize me in it."

Now, the devil here wanted to tempt Jesus to give up His mission as Saviour. And one of the most awful things to contemplate is this, that Jesus was liable to fall when the devil tempted Him. He was just in the same position as Adam was, for He came for that, to pass through all temptations; He was tempted like unto man in everything, but without sin; there was no possibility of the devil tempting Him to sin, but he wanted to tempt Him to give up becoming the Saviour of men. Because if He was

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getting all the kingdoms, what sense was there in coming to be a Saviour? He had all the kingdoms of the world anyhow, but it was the coming to be a Saviour. Now Jesus was the Son of God, and Jesus is God in this sense. Many people say, How is it that Jesus is God and the Son of God? Well, God had a Son begotten of His own substance and kind. Now if you beget a son, your son is under the same law as yourself; he is of the same flesh and blood, he is of the same nature, and you are not a bit greater than your son; you can't be greater than your son. You can not beget a cow or bird or sheep, you can only beget one of your own image and kind. So it was with God. When God begat a son, He begat a son after His own substance, and therefore God could not beget a man, but He begets God. That is how Jesus is God. He is not God the Father, but He is God the Son. He is of the same substance as God, of the same nature as God, only He is not God the Father, but He is God the Son. Now if the devil could have tempted Him to fall, just see, He would have been an everlasting God, cut away from His Father. He had come to do His Father's will, He had come to finish the work. He had come to destroy the works of the devil, and He had to subject Himself in this form to be tempted and liable to fall.

O what a terrible thing it would have been for man had Jesus established a kingdom of His own on earth, in compliance with the temptation of the devil! Don't you see what a terrible thing it would be? Now John, who was the beloved of Christ, is

the great apostle that brings in so much of the oneness of this nature of God and Christ. The other apostles, like Matthew and Luke, in recording the life of Christ, record His statements. Here comes Matthew ; he describes the Wise Men ; he brings out scientific facts. Here comes Luke ; he comes on with the taxation by Cæsar Augustus ; he tells about the Annunciation, the visit of the angel to Mary, and how this child was to be born of Mary. But John comes forward ; he gives no time or period, and he simply says, "In the beginning"—no time—but "In the beginning was the Word, and the Word was with God and the Word was God, and that Word was made flesh." In the beginning the Word took flesh, and not the Father, and this Word, "Jesus," was God the Son, and dwelt among men, for which He was called Immanuel, "God with us." The Word was made a separate being by God the Father Almighty, who thus made the Word His only begotten Son. Now the same Word took flesh and was manifested in the life of Jesus. He was the only begotten Son after the flesh, and as the manifestation of the Word or the only begotten Son of God after the Spirit. He was set apart for individual existence. Before anything else than God existed, the Word was separated from God and became a separate being, a procedure from God, an individualized existence, yet an existence in which there was no memory of its own beginning. In the beginning was the Word—that is, from all eternity the Word existed, and the time was when there was not anything but the Word and God, as John

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says, "in the beginning." So in that remote period, the beginning, that is when God and Jesus were together. In the beginning was the Word.

Now, concerning this Jesus, His Son, our Lord, which was made of the seed of David according to the flesh, He did not put on the form of an angel, but He put on the form of the seed of Abraham. So many people keep asking, How can Christ be the Son of man and the Son of God? God gave His only begotten Son in spirit in an earthly body prepared miraculously for the reception of the chosen Son of man.

Now, Mary could give the soul through her flesh, and that soul which is born through her flesh is called the Son of man. He is the living form, the seed, the only begotten Son of God. And He submitted so perfectly to the Spirit of God as to act in its will and power, and receive the reward of victory over the world and over His own earthly body, as to walk Himself humbly and righteously and perfectly as a man before God. Now, that is how Jesus is called the Son of man, and Mary was able to give Him this body to receive the Spirit of God, to be the Son of God; so it is the body of Jesus that is called the Son of man. His spirit is the Son of God.

And so here was the devil with all his power, wanting to tempt God in the body of the Son of man—not God the Father, but God the Son, and this God the Son in this body of the Son of man. He tries to tempt Him, tries to make Him want to give up saving men. O, what an awful thing it

would have been had Christ accepted all the world, the power of the kingdoms, to think to bring man back to Him in that way, and then to have cut Himself off from God, to separate Himself in a kingdom of His own, and He an everlasting God also, but separated from the Father! Jesus says to him, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." He did not come to be worshiped, but He came to bring back again the love of God, and "Him only shalt thou serve." But, says Satan to himself, "I could n't get Him to be king. He can see His people down there. I know what I will do; He is so compassionate, He will want to sacrifice Himself for these people. I will make a priest of Him." And he says to Jesus, "Come with me to the pinnacle of the temple." So Jesus goes with him to the temple.

Come with me to the Mosque of Omar to-day and you will find there from forty to fifty thousand people standing shoulder to shoulder and raising their hands, and you will hear them saying, "La Illah ila Allah." "There is only one living and true God. Glory and praise be to His holy name. Allah il Allah." Here were thousands of people from all parts of the world worshipping in that very temple, the temple area, and Satan says to Christ, "Look at these people; if You will cast Yourself down before them no harm can come to You. Then the people will know that You are the Holy One, for it is written that the angels will take care of You, lest Thou dash Thy foot against a stone. You go down among

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the people; I will give You power, so You can sway multitudes. The religious emotions of the people You will have in the palm of Your hand. You will be able to sway them, and be the high priest for ever and ever, and nothing will befall You, for the angels will keep You upright over the heads of these people, and the people will worship You." O, what a temptation that would be, to get the power to be able to sway multitudes and to have people come and fall down and worship Him! It was a terrible period for the Christ, for the devil to have to tempt Him. And Jesus turns around, as the Son of God now, and says, "Thou shalt not tempt the Lord thy God." And Satan left Him, whilst the angels came and ministered unto Him as the Son of man, triumphant God, Saviour, and Redeemer.

I have received letters from various people, from Young Men's Christian Associations and Young Women's Christian Associations, and others, saying to me they have tried to live like Christ, but saying they are surrounded by so many temptations, by inheritance of their fathers, by influence of relatives and friends, and they feel that they can not rise to that height; for Jesus, though tempted like unto man, was without sin, and therefore He could not understand the position of man. And they have written to ask me what I think about it, that they feel they would have to give the whole thing up because Christ was not tempted like unto man—He was without sin. But what does Hebrews say about it? "For in that He Himself hath suffered." It is all nonsense to think Christ did not suffer; that is why He put on the body, so He could suffer—

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“For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted.” It is a glorious thing to be tempted; it is a sin to fall into temptation.

For instance, here is a person that every time you give him a glass of wine, his constitution is so that it makes him sick at the stomach. Is there any credit that he does not become a drunkard and a brute? Not a bit of it. Here is a man that every time he sees a cup his hand instinctively reaches for it, and he wants it, and all his ancestors scream in him for it. Did you ever hear your ancestors scream in you and say, “Just take it, do what you like.” O those ancestors, don’t they rise like roaring lions to scream in our ears? But when we don’t listen to that screaming, and we don’t take the cup, and we don’t become drunkards, that is character for you. It is a glorious thing to be tempted, and that is why we are put into a place to be tempted, because we know where to find ourselves; we know of our own free will how to choose the good and leave the evil. And you will find James says, “Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life.” “My brethren, count it all joy when you fall into divers temptations, knowing this that the trying of your faith worketh patience.” So it is a glorious thing to be tempted. Angels shall come and minister unto us, and we shall become stronger and stronger, and then Christ will come and dwell with us, and the Father will sup with us. “Be ye perfect, even as your Father in heaven is perfect.”

After this temptation we see Jesus coming to

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Cana in Galilee. His first miracle is to be performed here. There is a wedding, and there is no wine, and His mother comes up to Him and says, "Son, there is no wine." And He says to His mother, in your translation, "Woman, what have I got to do with thee? My hour has not yet come." I remember, when I first came to this country, the late Robert Ingersoll was giving a series of lectures in the Academy of Music in New York City. The Academy was crowded, and a lady who was introduced by Ingersoll said, first of all, she would advise the ladies to trample the Bible under foot, take no stock in the Bible, because, she said, "Jesus, the greatest character in the Bible, insulted His mother by calling her 'Woman.'" She said, "We are free born American women, we do n't want to be classed with those of the harem, we do n't want this Oriental religion foisted upon us; therefore if Jesus could do such a thing, what do we want with that old Bible?" As I listened to the woman I felt so sorry for her, because I knew she did n't know what she was talking about. When our Lord said to His mother, "Woman, what have I to do with thee," He did not use that term as you use it. You say, "O, that is a lady, that is a woman."

I say every lady ought to thank God every day of her life that she has had the crowning glory of being born a woman. O, it is a glorious thing to be born a woman, for woman is the manifestation of God's love to the world—Jesus born of a woman. How could Christ be born of a man? The Oriental word for woman comes from the word "Haram,"

which means a holy place, a covered place; and the other word, "Imra," which means "princess," "mother," and "light." So the literal translation of "mother" is, "thou holy one, thou covered one, thou princess, thou mother of light." When God formed man He said, "It is not good for man to be alone." We have a little story in the Talmud which says that God looked with love and pity upon the world after He had formed man in His loneliness, and He said: "I will make a mother. I am the Father, but we must have a mother." So God made a mother. God was the Father, and so woman was made out of the flesh, the palpitating flesh. And then God took flesh out of Adam and He builded a woman, or a temple, which means He expended a great deal of power architecturally in building. You will only find that word used in regard to a temple—builded a woman, a temple, so that in the fullness of time He could manifest Himself through that temple. So the word "woman" is entirely different as we understand it in the Eastern world. When Jesus said to His mother, "Woman, what have I got to do with thee? My hour has not yet come," it was not "Go mind your business;" but He said, "Thou holy one, thou princess, thou mother of light." He did not say, "What have I got to do with thee," but He said, "What concerns thee concerns Me. You have brought Me into this world to manifest this light, but don't hurry Me; My hour is not yet come."

He uses that same term of endearment to His mother when He is hanging upon the cross, with loving solicitude for her welfare. "When He saw His

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mother and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour the disciple took her unto his own home." This conclusively proves that Mary had no other children but Jesus, for had she had others Jesus could not have given her to John to care for her, as her children would have objected, and such a thing would be a breach of all Oriental filial devotion and responsibility of children's obligations to care for their widowed mother, who was bereft of her first-born. Such a thing would be an impossibility for Mary to be designated as mother to a disciple when she had her own children to care for and mother. Therefore, as I have said before, those that are mentioned as the "brethren of the Lord" were Joseph's children by a former marriage, and were much older than Jesus, being young men and women when He was born of Mary, the virgin wife of their father Joseph, whom they regarded as one out of their direct family, because she brought in her own genealogy.

His whole life was calendered, and He knew what was going to happen every hour and every minute, what was to come. And Mary, woman like, had not much patience, she wanted to b-r-r-r, quickly, quickly. What does she do? She doesn't go to the harem, but she goes to the servants and says, "Do what the Master tells you." So we find Jesus uses the word "woman" differently from the way the world uses it.

You read where it says, "The birds of the air

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have nests, the foxes have holes, but the Son of man hath not where to lay His head." The usual idea people have is that Jesus was so poor He did not have a place to rest His head. But this text does not mean at all that Jesus was poor, but it means that He was not a married man. How can you prove to me that Jesus was not a married man? I see some of you look shocked. You would not be shocked if you had to answer as many questions as I do. I can not go on a train or aboard ship or anywhere that people do not come up and ask me all kinds of questions, so I am not shocked by any questions. The question stares you in the face to-day, when there are sects in your own land teaching that Jesus was a married man and had two wives, Mary and Martha. How are you going to contradict this? From His own words, "Foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay His head." When a man is married in the East he says, "I have a place to rest my head." When he is not married he says, "I have no place to rest my head." In the East a man builds a large house; here is a large family room; father and mother sleep in the center, and boys and girls on the sides. Around this quadrangle are rooms, and those rooms are called masnad, rooms where they rest their heads. You will find Jesus alludes to this custom of the children sleeping with their parents. Jesus says, "What man cometh at midnight, and knocketh at the door and asketh for a loaf of bread, and the man from the inside says, 'I can not open the door?'" Why?

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"Because my children are with me in bed," referring to this custom. When a son gets married he does not go to independent housekeeping as you do, but he brings his wife to his father's house, and the father gives him a room or a suite of rooms in the house, and this is called masnad, a room to rest the head. Jesus refers to this custom when He says, "In My Father's house are many mansions," literally, "resting places." He was picturing to Himself His Father's house, "In My Father's house are many mansions," and while they were all independent, in the home they were all under the parental authority of the father under the great patriarchal system. So this is the resting place.

If you want to curse an Oriental say to him, "May you never get married." That is the worst curse you can place upon him. An Oriental would rather be in prison, with a few crumbs of bread and a few drops of water, and know that some time he would come out and get married and that he will love somebody and somebody love him, rather than live in a palace dressed in purple and fine linen, and ride out in chariots of ivory and gold, and know he can never marry. You here in the Western world have no idea what it means to an Oriental not to get married. You have the bachelor girl and the bachelor boy system, and it means nothing. Why, as soon as a boy is born, the midwife comes out and cries, "The bridegroom is come, may we rejoice at his wedding, may we rejoice." And the neighbors and friends come flocking to the house and bow down to the father and mother and say, "At the

baby's wedding may we rejoice; the bridegroom has come to your house." So every time they come to the house and are treated with a cup of coffee, we say, "The bridegroom has come to your house, at your son's wedding may we rejoice, may we rejoice." So in the Oriental mind not to be married is an awful picture. And as that rich man who proposed to become a disciple of Christ looked on Him he said, "What, You so beautiful, so great in wisdom, not to have somebody to love You when You come home, where to lay Your head, to be taken care of!"

There was nothing about Jesus' appearance to show He was an ascetic. He ate and drank with the publicans and sinners, so His enemies called Him a gluttonous fellow and wine-bibber. There was nothing particular about His mode of life to show that He was an ascetic. As Orientals, we are always resting the body, but it is resting the head; and what the man had in mind was one of those Oriental homes, with a sanctum sanctorum, a holy place, where the man can retire free from trouble to rest his head. You go into the room; it is all beautifully furnished with thick, heavy velvet carpet, so no footfall can be heard. During the day he can rest his head; the soft light will come through, which will be soft and peaceful. Here is a white satin and silk couch, and silken pillow, and the wife is an angel. She is attired in pure white, and she stands at the head of the couch, and she has a downy fan, and she will fan him so he can rest his head, and she will perhaps put her hand on

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his head to smooth his brow. She must not say to him, "Do you love me?" and "I love you," and all that sort of thing—no, no, no. That is not the time of loving, that is the time of resting, the time of resting the head, and so she is called the guardian angel, and she stands there, and he knows perfectly well that he can rest his head. He knows that no matter what happens, so long as that guardian angel is standing there nothing can break the rest of that head. So when this man had this picture in his mind of the beautiful Christ not having anybody to look after Him, to be the guardian angel to look after Him when He came with weary head tired from the long journeys, it was an awful picture to his Oriental mind of desolation and utter loneliness. And Jesus pictured that with His own words when He said, "Foxes have holes." Did you ever see a fox alone? Foxes are always in pairs. "Birds have nests." Did you ever see a bird build a nest alone? Birds are always in pairs. "But the Son of man hath not where to rest His head."

Jesus became poor so that we might become rich. It was not a matter of pounds, shillings, and pence; it was a matter not of His simply coming down from heaven and putting on the body of man, but He became poor where He was born into riches. He was born a king, for the Wise Men came and said, "Where is He that is born King of the Jews?" He was born into the royal inheritance of the house of David; He was born on the side also of the Levites, where He had an emolument, as a member of the house of David, from the temple. He had a

right to be a member of the great Sanhedrim; He had the right to be a judge in the court. He had all these rights from Solomon to be a great man. And Joseph was a rich man, a man that had lands, a great business; but Jesus took all that inheritance and He said to the young man, "Go and sell your possessions." Now that man had come into possession; that man's father was dead. We know when we read there how a man gets riches; when it says, "possessions," it means he has inherited from his father, and his father is dead. You can not sell your land until your father dies; then you can sell it, and do what you like and change your position. So He said to that man, "Go and sell your possessions and come and follow Me." Jesus renounced His rights to the throne. Did n't they want to crown Him king, and He said, "My kingdom is not of this world?" Did n't His disciples try to persuade Him to become king, did n't the elders of the village try to persuade Him? But He gave up all wealth, all rights, gave up all the large wealth He had from Joseph and the house of David in order that you and I might become rich. Had He become a king, or had He become a judge, member of the Sanhedrim, a high priest, how could you and I have become rich? So you see how grand the thought of the apostle is, that He was not simply poor, going about as a poor mechanic and carpenter, but He gave up all worldly position, all worldly rights that counted, and was despised because He had abdicated, given it all up, so that we might become rich. O, what a glorious thing! We never would be rich

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in grace to-day had He taken the position of high priest or king or judge or lawyer. Where would we have been? But all this He gave up so that we might become rich.

You read that He was in the court of the temple, and there were the money changers, and He came in and saw them. So many people criticized Christ at this period of His life. They say Christ got angry, and what business had He to drive them out of the temple? It is still customary to-day, if a man's ancestor has dedicated a portion of land for a religious purpose, and then, as time passes on, they take this land and turn it into a buying and selling place, or anything but what it was originally intended for, this man has the right to come and throw them out and assert his authority. You must know that Jesus was the lineal descendant of David and Solomon, and that property of the temple belonged to Him, every inch of that property was His by the law of land tenure, never to be changed. Why? Because David had bought it with his own money—not with the money of the people, but with his own money; he paid silver for that place, and built there an altar to God forever.

I remember once I was in the court of the Church of the Holy Sepulchre, and here was a piece of property that had been donated for a certain purpose, a place of worship, and there were all these people, such as you see in the court now, and they were buying and selling and money changing. Travelers and pilgrims came in, and everybody said, "Will you buy a shroud? Come here, buy

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from me, he's a cheat; come, buy from me, a shroud, a rosary; come, buy some oil; come, I will change your money." And you come up to the money changer, and he has got here all the coins of the realm; and every day the cry goes out and says, for instance, "To-day the gold sovereign of Great Britain is one hundred and twenty piasters, and all you people hear, the golden eagle of America is worth one hundred and twenty-five piasters." And now you come up, and you don't know that this man has given out this amount of money, and the money changer says to you, "It is only a hundred piasters," and he only gives you a hundred piasters, because you don't know what the exchange has been that day. And then in another hour the cry goes out on the street it has been changed; it is only one hundred and ten or one hundred and twenty-five piasters. So the buying and selling go on day after day, this money changing and robbing and stealing, and thousands and tens of thousands of pilgrims come. They don't know what to do with their money, and they hand it over to these men, and they give them just half the value of the money they have taken.

So Jesus came to the temple. It was not in the interior of the temple, but in the court of the Gentiles. The court of the Gentiles is a court of prayer, because the Gentiles who became proselytes to Judaism could not go until the second generation to pray in the inner court. So the buyers and sellers began to creep in, and show disrespect for the proselytes to Judaism, taking every inch of

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ground until they came right up to the steps of the temple. So Jesus came there and said, "You have made My Father's house a den of thieves." What did He do? He took the cord from around His girdle and tied it on the rod, as I have seen men do. I was once there, when there was bloodshed going on among the people, as they were fighting the Turkish soldiers for their rights; and one man came in and took off his girdle from his waist, and made a whip of cords out of it and raised it, and he called upon them and said, "In the name of my ancestors, of whose loins I am begotten, and in the name of God I demand of you that every one leave this place." So it was with Christ. He took off the cord that was around Him and tied it on the rod of the house of David. "In that day there shall be a root to the house of Jesse." And untying the cord He said, "You have made My Father's house a den of thieves," that is, the house of His ancestors. David had bought that land; Solomon had built that temple unto God; therefore it was doubly the house of His fathers—of His fathers after the flesh and of His Father after the spirit. So He overturned their money tables, and drove them out of the temple.

We see Jesus again in that upper chamber. I have often been to that upper chamber. It is right close by where the tomb of David is. Jesus had asked His disciples to go there; He had sent them to prepare supper. He could see from the window. You have to pass through the court where the tomb of David is. And they sat down to that supper.

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They sang a song. As I have sat in that chamber it seemed to me that I could hear that wondrous song, one of those beautiful songs of His ancestor David, Christ singing with David's voice—the Son of man, the Son of God. You see all through, that Christ is the Son of David, which means that David is speaking in Him—David is speaking in Him when God is speaking in Him. It is as though it were God speaking in God, and David speaking in Christ, because David got that grand conception of being able to understand that Christ was to come in the flesh: “Give strength unto Thy servant, and save the son of Thy handmaid. O Lord, truly I am Thy servant; I am Thy servant, the son of Thy handmaid; Thou hast loosed my bonds.” Who was the son of the handmaid of the Lord? Jesus Christ, the son of Mary, and made of Himself a servant of God. And so here the song is sung, and Jesus washes the feet of His disciples; and then, after the message goes out, in order to show them that they should give service—you see it was a shame, and that is why Jesus bound Himself with a towel, to show that service is a glorious thing—He says, “If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.” It is absolute service, individual service. And then He took the bread and wine, and He revealed to them this cup, what it meant, as they sat around the table. He had been preparing them for this period. He had been preparing, for it says, “And from that time forth began Jesus to show His

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disciples how that He must go up to Jerusalem and suffer many things of the elders and chief priests and the scribes, and be killed and be raised again the third day." So the disciples had no excuse at all for thinking Jesus would be dead, and buried in the tomb, and not rise again. For He had prepared and told them and opened their minds.

But now comes a glorious thing at the supper table. He takes up the cup and the bread and says, "This is My body and this is My blood." Jesus had put on the likeness of man, and in putting on the likeness of man He put on simply the flesh and blood, and that is why He said, "This is My body broken for you, this is My blood that is shed for you." He had put on this flesh and blood so as to become at one with God. Now the glorious thing about the atonement, as we call it, the at-one-ment with God, is not simply the breaking of bread, the shedding of an animal's blood, but it is to bring us into a blood relationship. That is the beauty of it, that we are His relations, which means that He is ours and we are His by the tie of blood. He says, "This is the blood, and you must drink of it. You are one with Me." This is the communion, and He revealed Himself in that cup. "Forasmuch," as the apostle said, "as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil."

Now, that is why Jesus had to put on flesh and blood, and to die, that He might destroy the power of death and destroy the works of the devil, and re-

veal Christ in the flesh and blood. That is why He installed the holy sacrament, that every time we take of that holy cup and bread, we are as it were revealing Christ in our own flesh and blood, to show that He came in order to save us in that way. And so here they took of the cup, and the apostle tells us that the light came into their minds, and they could see Christ right there; they could understand that at-one-ment, that absolute union with Christ, that inseparable love, tied with Him, for ever and ever. "As often as you take this cup, remember Me."

Then we see that He leaves with His disciples, and goes through the city, passes through the temple, goes out of the golden gate, down the hill, across the brook Kedron, and comes to the Garden of Gethsemane. Let us go to the modern Garden of Gethsemane, in the same place to-day in the King's Dale, the same place where Melchizedek came to meet Abraham, where Melchizedek brought to Abraham the elements of the bread and wine, and revealed to Abraham who was to be the ancestor of Christ. We go out of the eastern gate, go down the hill, across the brook Kedron. We see a walled enclosure. The door is opened by a Franciscan monk. He asks us not to talk above a whisper. This garden is kept by the Franciscan monks. There are eight old olive trees, which we are told shaded the Master. Let us ask permission to go and pray under one of those trees, which is supposed to be where the drops of blood fell from Christ's brow, where He said, "Not My will but Thine

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be done"—and the voice of Jesus was heard crying, "If it be possible, take away this bitter cup; but not My will, but Thy will, O Father." This cry of anguish of our Lord is so much misunderstood. The traditions tell us that He was not wanting in faith and courage for Himself as an individual, but it was the disgrace that would fall upon mankind as a race whom He represented that they should perform such an unholy act upon His body, which would rise again, and which forever would bear the marks of their deed, seeing He was their Saviour and had allied Himself to them by ties of blood. Must He drink this bitter cup of humiliation for them? If it were only possible, O Father, to save them from this disgrace. Here it is said that the very blood that He had put on came out in drops from His brow. What the devil had shown Him on the mountain was now coming to pass. Shall He give up being the Saviour? No, no! Not My will but Thine be done. They shall be saved no matter what it costs the Son of man and Son of God. And there appeared an angel unto Him from heaven, strengthening Him. The traditions tell us that it was the angels that ministered unto Him on the Mount of Temptation when He had overcome Satan. So He says to His disciples whom He found sleeping, "Why sleep ye? rise and pray lest ye enter into temptation." He was desirous that they at any rate should not bear the stigma that they were unfaithful. "That the saying might be fulfilled which He spake, Of them which Thou gavest Me have I lost none." "Father, I will

that they also whom Thou hast given me be with Me where I am that they may behold My glory which Thou hast given Me. For Thou lovedst Me before the foundation of the world. I have glorified Thee on the earth. I have finished the work which Thou gavest Me to do. He subjugates everything to the Father.

So we ask permission, and if the monk thinks you are really an earnest Christian, one who wants to pray, and not simply want to cut off a piece of the tree for a souvenir, he will leave you there to pray. If it be a moonlight night, you kneel under that tree, praying; and you see the proud city of Jerusalem above you, and you see a mob of Roman soldiers, with swords and spears and torches, and people shouting and screaming, and they come down the hill, headed by Judas. And Judas comes up to the Master and says, as he kisses Him, "Hail to Thee, O Master." Why did Judas come to betray Jesus with a kiss? Because Jesus was robed in white, and all the disciples were robed in white; they all wore hoods over their heads; that is part of their cloaks, and the hood would fall over their head, and they could n't tell one from another. Judas says, "He that I kiss, that is the one." Jesus throws back His hood and said, "Judas, why dost thou betray the Son of man with a kiss? Why have you come to take Me? Am I a thief or a robber, that you should come to take Me?" Whenever there is a thief or robber that escapes they get a band of soldiers, and all the riffraff of Jerusalem, shouting and screaming, "A thief, a thief has es-

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caped," and any man can shoot him without being brought to a court of justice. That is exactly what His enemies wanted to do with Jesus; they wanted to give everybody a wrong impression of Him. They wanted to tempt thousands of people to think that Jesus was a thief and robber who had escaped. And Jesus refers to this and says, "Am I a thief or a robber, that you should come with staves and sticks to take Me? I will go with you willingly."

But they pretended that He was a thief and a robber, and so they bound Him and dragged Him along the streets, and brought Him to the house of the high priest; and then they take Him to Pilate, and Pilate examines Him and says, "I find no fault with this man," and then he sends Him to Herod. Herod was glad to see the Christ; he had long been desirous to see Him. Herod was of the house of Esau, of Edom, with that bitter enmity still rankling in his heart. So Herod was the great king of the Jews. "Who is this man?" When he looked upon Christ he thought He would perform a miracle, and when he saw He was not performing miracles he was a little bit alarmed, and he laughed "Ha, ha! So, sir, you are the king of the house of David! We have the king; where is the robe of the king of the shepherds? I am no king of the shepherds, I am King of the Jews. Bring here the robe. Let Him be for once in His life King David, the king of the shepherds." And so they brought the crimson robe (here the lecturer produced and displayed a crimson robe), which is the sign of the king of the shepherds, which King

Herod had in his possession, but had never dared to put on, for he was not king of the shepherds, but simply king of the Jews. So they put this robe on the Christ, and they mocked and laughed at Him as they led Him through the streets, mocking and laughing at Him, "Ha, ha! there goes King David, the king of the shepherds, who claims to be of the house of David." "Who is this that cometh from Edom with dyed garments from Bozrah? This that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save."

They brought Him again to Pilate, and Pilate was himself sorry. He says to Him, "Art Thou a king?" He sees by the robe that Herod has put on Him that He must be a king. And then Pilate goes out to the people and pleads with them and says, "I find no fault with this man." But they cry out, "Crucify Him, crucify Him!" and he said, "What, shall I crucify your king?" and they cried out and said, "We have no king but Cæsar. Thou art no friend of Cæsar's. Crucify Him! Show thyself loyal. We claim no king but Cæsar." And Herod, frightened lest they should bring an accusation against him that he was in collusion with this man to place Him upon the throne and dethrone Cæsar, said, "Bring me the jug and the basin," and according to the Oriental custom he washes his hands as the water flows over them, and he says, "I will wash my hands of the blood of this innocent man." And they said, "Damo! Damo!" which means, "His blood be upon us and our children."

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I have often been at places in the Holy Land where they have had a blood feud, where a man has had to suffer the penalty, and where they have screamed out for his blood, "His blood be upon our heads and upon our children."

And then Pilate again thinks he will appease their wrath. He attires Jesus in a royal purple garment and crown, a crown of thorns. The purple garment showed that He was a priest and king. And He had another garment still, which was a robe, whole and without seam from top to bottom, His own garment. You read that the women touched the hem or the border of His garment. When a man wears a garment whole, without seam, it shows that he is a teacher and preacher. When there is a border to it, it shows that he is a physician. That is why the woman touched the border, because she wanted to be healed. If she wanted religious instruction, she touched the upper part, but she wanted to be healed and she touched the hem of His garment, and in an instant was healed. So, when the Roman soldiers cast lots for the garments of Christ, it was a magnificent garment. You say, "How could Christ wear such a garment?" Do you not read that the women ministered unto Him? The women to-day will take off their jewels, and they will sell them and buy fine silk and gold thread, and they will weave the garment whole and without seam, with all one's genealogy, with everything belonging to him, and they present it to him. And so Jesus had His own seamless garment, the crimson garment, and the royal purple garment, to show that He was

physician, priest, and king. And in that way they brought Him out before the multitude in that memorable place. Go to Jerusalem to-day. You will see the arch of the *Ecce Homo*. It was there that Pilate placed Him, with the royal robes on. And he said of Him, "Behold the man—*Ecce Homo*;" and they cried aloud, "Crucify Him, crucify Him! We know no king but *Cæsar*!"

And so Pilate gives Him over to the soldiers. They seat Him on the marble throne in the pavement, and they kneel before Him, and they give Him a reed for a sceptre, and mock at Him, spit at Him; and after they have satisfied all their wrath, they take off all these garments from Him, and they give Him His own white garment that He had on down there at the garden of Gethsemane. And so in that way He is led to the place of execution. And as He was being led to the place of execution, the legends have it that a soldier carried the royal garment of the king of the shepherds. In the other hand He carried the purple one, that of the royal priest-king, and then the seamless garment of Christ. In this way He walked on ahead, followed by Simon carrying the cross. Then came Jesus in His magnificent form, and as He walked through the streets of Jerusalem He was indeed a king. On His head was the crown of thorns; and where the thorns had pressed through His brow there were blood drops, and they were like red rubies. And as He majestically walked through the streets, His eyes streaming with tears, He heard the women wailing, and He said, "Wail not for Me, but rather wail for your

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children." And He walked down the Via Dolorosa. Go to Jerusalem to-day and you will see sometimes a thousand people on the street at the different stations of the cross, praying, weeping. At Easter time there are sometimes thirty, forty, fifty thousand pilgrims, from every part of the world, and on Good Friday they are all day in the street of sorrow. And so Jesus walked through that street of sorrow, calm and majestic, full of sorrow and compassion as He looked upon the multitude. And then He was brought to Calvary. They took His seamless garment. They gave it to the soldiers, and the soldiers cast lots, because it was so beautiful, so rare, so unlike a garment. Then they put His cross in the ground. They had dug a deep trench. The thieves were already strung up on their crosses. Jesus was nailed to the cross, and ere they raised Him on the cross, they nailed His hands and His feet, and they took that cross and lifted it up and placed it in that trench; and as they shook it down His whole body shook. And He was lifted up. And there was a hush that fell upon the multitude, and then the rulers began to deride Him, and the multitude began to cry, instigated by the rulers, "If 'Thou art Christ, come down and save 'Thyself;" and the soldiers began to mock, and the other people stuck out their tongues and mocked and laughed at Him. And as He looked upon them with compassion, He lifted His eyes up to heaven and said, "Father, forgive them, for they know not what they do." In asking God to forgive them, for they knew not what they did, He did n't do what David did. David, when he was dying,

called his son Solomon, and he says, "Solomon, swear to me that you will not let the head of Shimei go down to peace in the grave." Why? Because Shimei had mocked him when he was going up the Mount of Olives. But this great Son of David says, "Father, forgive them, for they know not what they do." Then He cried out with a loud voice, "Eloi, eloi, lama sabachthani," which translated according to your version means, "My God, My God, why hast Thou forsaken Me?" Would it be possible that Jesus could for one moment have thought that God had forsaken Him? This is one of our many mis-translations, for we read that those who acted at the cross did n't understand what Jesus said. Some said He cried for Elias; some said one thing and some said another thing. According to our history what Jesus said was, "My God, my God, the lethargy of death is overtaking Me, for I am entering into the valley of the shadow of death." If David was not afraid of entering into the valley of the shadow of death, how could this greater Son of David be afraid to enter? It was not the 22d Psalm that He had in His mind, but the 23d, "Yea, I am entering into the valley of the shadow of death, the lethargy of death is coming over Me." Peter brings it out in his gospel to the Egyptians, in explaining to them about this scene at the cross. He says that Jesus called out, "My power, my power, My power has forsaken Me. I am entering into the shadow of death." And He sees His Father's face and He cries out, "Into Thy hands, O Father, do I commend My spirit." And then He cries out with a loud voice, "It is finished."

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The soul has fled. Hanging only on the cross was the body, the Son of man, the body in which that soul had manifested itself. And there was thunder and lightning and the earthquake, and the dead came out of their tombs and they said surely that was the Son of God. And when the thunder and lightning and earthquake had passed, hanging upon the cross was the body; and Joseph of Arimathea comes and asks for the body, and he brings a fine linen shroud, a winding sheet; I have here a winding sheet of fine linen, in order to show you what it is. Here is a shroud of linen (here the lecturer produces a shroud). It is put on in this way (here the lecturer adjusts the shroud). You see it is very large. You see how wide it is, so that the body can all be covered, of fine linen, the finest linen in the country. And the body is wound right in it, and this portion here is the winding sheet, and it is wound round and round until you come down to the feet, and then the feet are taken and tied by these two tassels, and this part is the towel, the napkin, which you read about, in which the head is wrapped up, the same kind of napkin we use at the present day. It also is of fine linen (indicating). And so the head is wrapped in the napkin by itself. That is why they found the napkin by itself and the grave clothes by themselves. And so the body is rolled in this, and the winding sheet is wound round and round, and in this way the body is laid in the tomb. In this way they took the body of Christ, as it was wrapped in fine linen, and laid it in the tomb of Joseph of Arimathea, a

new tomb, where no man's body had been laid, and there, upon that newly hued rock lay the vessel containing the Word of God. And they took and rolled a great stone over the mouth of the tomb, which required three or four persons to roll. His enemies said, "This man said He would rise again," and so they asked for seals to be put on that tomb, and they asked for a watch to be set. And they sealed the tomb, and there the body lay.

Meanwhile the spirit of Christ left the body and went down to hell. He had now to go down into the depths, He had to go down into hell, and the angels could not go with Him. No angel could walk through the portals of death. All through His ministry the angels were with Him. But now He had to go down to hell alone. "For I have trodden the winepress alone." He had to go and preach to those that were imprisoned, to set the captive free. He had to go down to the devil's own ground and say, "Now, here am I, who have fulfilled all things as the Son of man; give Me the keys of hell and death. I have won them."

We have a beautiful picture in the Church of the Holy Sepulchre just to the right as you enter the angels' chamber, a beautiful picture of those who have been in captivity and are coming out; and there is Adam, and Eve, and Jesus is received by Adam and Eve, preaching the gospel of everlasting life to them. So He took the keys of hell and death, and He preached to those that were in prison.

Now His spirit body returned to the tomb, and

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He raises His body. Christ blended His spiritual body with His earth-born body, or rather, after He had been in hell and come out, He entered, so to speak, ate up His body just in the same way as if you have an ink stain here; you take a kind of acid, and you put it on that stain, and that acid eats up your ink, and it becomes one with the ink, and so Christ ate up the body; His spiritual body ate up the human body that He had put on, that formed the likeness of man, and now the earth body and the spirit body were blended in one. "Blotting out the handwriting of ordinances that was against us" (Col. 2: 14). Having abolished in His flesh the enmity, even the law of commandments contained in ordinances, for to make in Himself of twain one new man, so making peace" (Eph. 2: 15). And then the doors are thrown open; the angels hear Him and the stone is rolled away, and Jesus comes out more glorious, more beautiful than He was before. For He had conquered the last enemy, Death; He had trampled him under foot, and He had the keys of hell and death in His possession; and He said, "Go and tell the brethren that I live; I who once was dead live forever more, and I have the keys of death and hell. Go and tell the brethren that I live."

And so He showed Himself to them at Emmaus. He had to project Himself. They did n't recognize Him; even Mary did n't recognize Him, and so He had to project Himself into the form they were accustomed to see Him. And so at Emmaus they did not recognize Him until it came to the time of the

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repast, when He projected His personality as the Son of man into their vision, and they could see Him as they had seen Him. And so it was that He showed Himself over the country, the combination of His spiritual body and His earth body; and every time He had to project something that they could remember Him by.

Then forty days after His glorious resurrection we see Him and His disciples coming up the Mount of Olives which He loved, the house in Bethany; and here He gathers His disciples all together, and He sends them forth and says, "Go ye forth and preach the gospel to every living creature"—not only to living beings, but animals. For the animals have a gospel, because they took part as types in the sacrifices. They are to go and preach to the whole world the resurrection, that there is no death—"I am the resurrection; I am He that was dead. Go to the uttermost corner of the earth. Carry this message, for I must go to My Father. Go ye to the uttermost corner of the earth and carry it." And as He bid them, He began to bless them, and He was raised higher, and then higher, and higher, as He looked down upon them, and so He left them, until He was lost to their vision. And they stood gazing until an angel came to them and said: "Why stand ye gazing, ye men of Galilee? As ye have seen Him go, in like manner ye shall see Him come again." And so angels appeared at His birth to the shepherds at Bethlehem announcing His advent, and again angels appear to His disciples on the Mount of Olives promising His return—hence the

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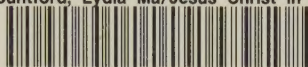
natives of Palestine have built a little chapel over the spot from which He ascended, which is marked by a footprint deep in the rock on which He stood. They claim that as He ascended He left the footprint of one foot as a testimony that this earth was His and that He would return and claim all as prophesied by the prophet Zechariah, "And His feet shall stand in that day upon the Mount of Olives (Zech. 14:4). That little baby that was born in the manger of Bethlehem, to-day has revolutionized the whole world. Infidels may laugh and mock at Him, but His power has grown, His Gospels are translated into every known language on the face of the earth. It is like an electric band around the whole world, notwithstanding there are people who have thrown out His Gospels and think the five-foot shelf of literature is sufficient. All over the world, wherever you are sending your missionaries, telling them about the Christ, they in turn have to flash that idea that they believe that Christ is divine; and every day we see the words of the prophet Daniel being fulfilled, "And there was given unto Him dominion and glory and power, and His dominion shall be an everlasting dominion that shall not fade away, neither shall it be destroyed." Therefore let every nation and kindred and tribe upon the terrestrial globe to Him all majesty ascribe and crown Him Lord of all. For Jesus Christ is the same yesterday, to-day and forever, and still we can hear the echo of that glorious song sung on the plains of Palestine, "Glory to God in the highest, and on earth peace, good will toward men."

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